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THE
Lives of the Saints

REV. S. BARING-GOULD

SIXTEEN VOLUMES

VOLUME THE THIRTEENTH



S. JOHN THE BAPTIST.

With SS. Francis, Lawrence, Cosmas, Damianus, Antony and Peter Martyr.
From a Painting on wood, in tempera by Fra Filippo Lippi, in the National Gallery.

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THE

Lives of the Saints

BY THE

REV. S. BARING-GOULD, M.A.

New Edition in 16 Volumes

Revised with Introduction and Additional Lives of
English Martyrs, Cornish and Welsh Saints,
and a full Index to the Entire Work

ILLUSTRATED BY OVER 400 ENGRAVINGS

VOLUME THE THIRTEENTH

November—PART I

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LIVES OF THE SAINTS

November 1.

FEAST OF ALL SAINTS.

SS. CÆSARIUS, *Deac. M.*, AND JULIAN, *P.M. at Terracina*; 1st cent.

S. BENIGNUS, *P.M. at Dijon*; circ. A.D. 180.

S. MARY, *V.M. at Rome*; circ. A.D. 303.

SS. CYRENIA AND JULIANA, *MM. at Tarsus*; circ. A.D. 304.

SS. CÆSARIUS, DACIUS, AND OTHERS, *MM. at Damascus*.

S. AUSTREMONIUS, *B.M. of Clermont*; circ. A.D. 330.

SS. JOHN, *B.M.*, AND JAMES, *P.M. in Persia*; A.D. 343.

S. MARCELLUS, *B. of Paris*; A.D. 436.

SS. GWENFYL AND CALLWEN, *VV. at Llanddewi Brefi, and Defynog in Brecknockshire*; 5th cent.

S. VIGOR, *B. of Bayeux*; A.D. 537.

S. BEGHA, *V. in Cumberland*; A.D. 660.

S. HAROLD VI., *K.M. at Roskilde in Denmark*; A.D. 986.

S. SALAUN, *C. at Follocoat in Brittany*; A.D. 1358.

ALL SAINTS.

[All Latin Martyrologies, Anglican Reformed Kalendar. By the Greeks the Octave of Pentecost is observed in commemoration of All Martyrs.]



As early as the 4th century we have evidence that the Eastern Church celebrated on the Sunday which is the Octave of Pentecost, and now in the West is dedicated to the Holy Trinity, a festival in commemoration of all the Martyrs throughout the world. We have a homily of S. John Chrysostom preached on this day (Hom. 74). The idea of holding this festival on the Octave of Pentecost is striking. The descent of the Holy Ghost is recorded on Whitsun Day, and on the Sunday following is exhibited the work of the Holy Ghost, out of weakness making men and women and children strong to endure the loss of all things. The association of the two

festivals is so close and so instructive, that we may, perhaps, regret it was not maintained in the West.

In 610, Pope Boniface IV. obtained the Pantheon at Rome from the Emperor Phocas. The Pantheon had been rebuilt or restored by Marcus Agrippa, and was dedicated to all the gods and goddesses of the heathen heaven. Boniface cleansed the building and consecrated it to S. Mary the Virgin and All Martyrs. The feast of this dedication was kept on the 13th of May.

Pope Gregory III. consecrated a chapel in the basilica of S. Peter in honour of all the Saints in 731, and appointed the feast of All Saints thenceforth to be observed on November 1st; but it came into common observance only about the middle of the 9th century. The "Officium" for the festival was drawn up under Gregory IV., but was recast by Pius V.

The Christian Church is but "one body." All its members are styled "saints;" because they are either so in reality, or, having been sanctified by baptism, are called to be saints. All these members, throughout the whole Church, are united together by a mutual interchange of good offices, which is called "the Communion of Saints."

The Church consists of three parts—viz., the Church triumphant, militant, and quiescent or suffering. All these partake in the Communion of Saints, and are united:—

1. By being all under the same Head, Jesus Christ, as His members.

2. By the promise of the same good; which some already possess, some are secure of possessing, and the rest, in a state of uncertainty, are labouring to possess.

3. By partaking in the prayers and good works of each other. For prayers, good works, sacraments, and sacrifice are common goods of the Church; in which all in the body and out of the body participate as far as they are capable

The threefold division of the Catholic Church is sym-



ALL SAINTS.

bolized in many ancient cathedrals and minsters by the clerestory windows being filled with painted representations of saints and angels : so that the upper part of the church represents heaven ; below kneels the congregation, the living, militant Church on earth ; and underneath the feet of the worshippers repose the dead in Christ, awaiting the consummation of all things.

When we speak of the saints, we ordinarily mean those who have finished their course, have kept the faith, and have won the crown laid up in heaven for those that fear and serve God. We believe that they have entered into bliss, behold the face of Christ, and continue the work of praise to God and of intercession for their brethren which they initiated on earth.

The saints are commonly divided into ranks and classes, not that these are marked off clearly from one another, but intersect and overlap. The classification is not like that of the angels, of degrees, but is to some extent arbitrary :—

1. Patriarchs: those who were the fathers of the old covenant, as Adam, Noah, Abraham.

2. Prophets: those who foretold the coming of Christ, and the setting up of His kingdom, as David, Isaiah, Jeremiah.

3. Apostles: the heralds of Christ's kingdom, who first bore the light of the Gospel into lands that lay in darkness. These are not merely the Twelve, with S. Paul and S. Barnabas, but also the founders of the Church in other lands ; thus S. Augustine is regarded as the Apostle of the English, S. Aidan of the Northumbrians, and S. Patrick of the Irish.

4. Evangelists: of these there are but four, S. Matthew, S. Mark, S. Luke, and S. John.

5. Martyrs: those who shed their blood for Christ. Of these there are three classes—those who are martyrs, 1, in will only, as S. John the Divine, and S. Mary the slave girl, commemorated on this day ; 2, in deed only, as the Holy

Innocents ; 3, in will and in deed, as S. Laurence, S. Catharine, S. Stephen, and S. Maurice.

6. Confessors : those who suffered bonds, or persecutions, or afflictions for Christ ; this is a class which embraces most of those included in 10, 11, and 12. Such are S. Martin, S. Brice, S. Edward of England, and S. Dominic.

7. Virgins : those holy maidens who, for the sake of Christ, have lived celibate lives, or who have died unmarried ; these follow the Lamb whithersoever He goeth. Such are S. Margaret, who is also a martyr ; S. Hilda, also an abbess ; S. Lydwina, who was neither martyr nor abbess.

8. Widows : those who, on the death of their husbands, have retired from the world and devoted the rest of their lives to the sole service of God. Such are S. Bridget of Sweden, S. Hedwig of Silesia, and S. Elizabeth of Hungary.

9. Penitents : those who, having fallen into grievous carnal sin, have turned to God, and striven to expiate their offences by deep contrition and self-punishment. Such are S. Pelagia, S. Mary Magdalene, and of men S. James (Jan. 28).

10. Prelates : those who have been called to offices of authority in the Church, and have diligently ruled aright the Church of God. Such are almost always included in the classes of martyrs or confessors. "They that will live godly in Christ Jesus shall suffer persecution."¹ Such are S. Cyprian, bishop and martyr ; S. Dunstan, bishop and confessor.

11. Doctors : such are those who, having seen deeply into the mysteries of God, are enabled to teach the Church the things of God. Such are S. Augustine of Hippo, bishop, confessor, and doctor ; S. Thomas Aquinas, doctor and confessor.

12. Monks and hermits : who have given up father and mother, and wife and lands, and all that the earth holds most precious, that they may live in solitude in prayer and contemplation, yet not without hard labour. Those who

¹ 2 Tim. iii. 12.

were heads of communities are styled abbots. Such are S. Giles, abbot and confessor ; S. Antony, hermit and confessor ; S. Moyses the Egyptian, abbot and martyr.

13. Holy men and women living in the world, yet not of the world : as S. Stephen, King of Hungary ; S. Frances of Rome, matron ; and S. Hildegard, Queen.

“We honour and love the saints because we honour and love God. For we cannot truly love and honour God without venerating and feeling affection for those who have striven to set forth His glory, advance His kingdom, and serve Him with all their hearts.

“To honour and love the saints is not in any way to detract from the honour and love which is due to God, for we honour and love the true servants of God only because they served God faithfully, and because the grace of God was manifested in them. Thus the reverence we show to them is really honour shown to God, the Author and Finisher of their faith, and as such cannot but be well-pleasing to Him.

“We do not only show to the servants of God love and reverence so long as they live in the body, but also after death, if they have held fast the profession of their faith without wavering unto the end ; for if they have been faithful unto death, and have fulfilled the will of God on earth, then they attain to a condition from which they cannot fall, but are the friends of God, united to Him for eternity in closest ties of love. Whereas of those who are on earth we cannot predicate that they will persevere to the end. We may hope it, but we cannot feel certain of it. Of the saints in light we know that their condition is fixed for all eternity, and therefore we owe to them higher honour and love than to those still in warfare and uncertainty on earth.

“We honour them accordingly—1, because they remained true to God whilst on earth, and resisted all the allurements of the Evil One, and conquered the evil inclinations of the

flesh, and triumphed over the vanities of the world ; 2, because in eternal felicity they are united to God in friendship, and enjoy the favour of God ; 3, because, whilst enjoying this favour and friendship of God, they still think, love, and pray to God for us their brethren striving on earth.

“ The Council of Trent laid down—1, that the saints in the heavenly kingdom of Jesus Christ offer the prayers of their brethren to God,¹ that they also pray to God for our welfare in soul and body ; 2, that it is of use to ask the saints for their prayers, and to entreat their assistance as intercessors, in order that we may obtain from God, by their prayers united to ours, those blessings which are given through Jesus Christ, our only Redeemer and Saviour. For if we may ask the intercession of those who are on earth, we may also entreat that of those who stand before the throne and serve God day and night in His heavenly temple.

“ But the Catholic Church does not teach or allow that the saints can ask for, or obtain, anything for us by their own merits, or give anything apart from God.

“ Nor that they should be invoked as though they of themselves could help or do good to us ; so to invoke them would be to commit idolatry. We may only ask them to pray to God for us.

“ Nor, again, is it the teaching of the Catholic Church that it is *needful* for us to invoke the saints, so that without such invocation we cannot obtain what is necessary for our salvation. The Catholic Church only declares that it is *good* and *useful* to ask the assistance of the prayers of the saints, not that it is necessary.

“ Nor, again, does the Catholic Church teach that we receive benefits from the saints themselves, when we ask

¹ Rev. viii. 3, 4. In this passage an angel offers the prayers of those on earth in a golden censer.

their intercession with God ; on the contrary, she declares emphatically that we only entreat their prayers in order to obtain benefits from God through His only-begotten Son Jesus Christ, our sole Redeemer and Saviour.

“This belief and teaching of the Catholic Church on the invocation of Saints, and on their intercession, in no way militates against the doctrine that we are redeemed by Jesus Christ alone, and that we receive from God help towards the attainment of our salvation only through the merits of Jesus Christ. The intercession of the saints in light no more interferes with the sole mediation of Christ, than does the intercession of a mother for her child when both are on earth. Nor does the invocation of a saint in heaven contradict that doctrine any more than the request of a child in temptation or danger made to living father or mother to pray for him.

“Nor do Catholics put the saints in the place of Christ when they act in accordance with the teaching of the Church. For—1, we do not subject ourselves to the saints, nor place ourselves in the relation to them in which we stand to God, on Whom alone we depend, and before Him alone we acknowledge our littleness, weakness, and unworthiness. But we esteem and value the saints, as aforesaid, on account of their true struggles after virtue, and of their having wrought deeds well-pleasing to God, and as standing in close favour with Him in eternal felicity. 2. We do not desire or expect of the saints that they shall communicate anything to us of their own, nor that they shall give us good or drive away evil ; but we call on their co-operation with us in prayer to God, that God may give us what we wish for and desire, if it be useful and good for us, through the merits of Jesus Christ. 3. We also do not expect that God will grant us that for which we pray through the merits of the saints, but through the merits of Jesus Christ His Son, our Lord. And, lastly, we pray, 4,

as we ought, with resignation to the will of God, and in the name of Jesus Christ.

“We may best honour the saints in three ways:—1. By considering the virtues displayed by them on earth, and their constancy unto the end, and how they pleased God in their generation. 2. By stimulating ourselves to virtue by their example. 3. By asking the saints to entreat God to give us His grace to follow their virtuous and godly living.

“By this means the saints will be rightly honoured, for—1, we are taking them as patterns in those matters which concern our salvation; and, 2, we are doing this in order to serve God truly; and in this striving after perfection consists the true service of God, and in this way can He best be honoured.”¹

This lengthy quotation will explain a doctrine and practice which has grown out of the belief in the communion of saints, and place it in a light very different from that in which it is viewed by many who neither embrace the doctrine nor follow the practice.

“Yonder in the spangled heavens,
In the blessed glory-land,
Midst the cherubs wing'd and burning,
Holding branches in their hand,
Stoed in robes of dazzling whiteness
Round about the em'rald throne,
Stand the Blessed, full rewarded
For the deeds that they have done.

“Here in earthly tabernacles,
Pilgrims in a vale of tears,
Felt they bitter want, bereavement,
Desolation, anguish, fears;

¹ Quoted, somewhat condensed, from the admirable Catechism of the diocese of Ermland, published with the approbation of Joseph von Hohenzollern, Prince Bishop of Ermland. *Lehrbuch der Christkatholischen Glaubens und Sittenlehre, &c.*, von J. H. Achterfeldt, Braunsberg, 1825. I have recast the sentences, which are given in the original in question and answer.

Bowed beneath the cross of Jesus,
Toiling on in sweat and pain,
Fighting in the lifelong battle,
Running on, the crown to gain.

“Who for God and Truth contendeth,
Who for Holiness and Right,
Lo ! he dies not, but ascendeth
Evermore from light to light.
What of good we think, accomplish,
What of noble we design,
Seed it is that shall be garner’d
In the land for which we pine.

“Deeds of mercy here accomplish’d
Tears we’ve wiped from weeping eyes,
Staunched wounds, and cups of water,
Meet us once more in the skies.
Peaceful spirits, peace ensuing,
Spirits poor to earth down-trod,
Spotless souls unstain’d by passion,
Gaze upon the face of God.

“O the smoke that fills the Temple,
Wafted prayers of Saints above,
Vials by the Blessed offered,
Brimming o’er with flaming love !
Up a fragrant smoke ascendeth
From the struggling Church below,
Mingled spices—blood, devotion,
Grains of love and drops of woe.

“O the Saints in sunlight walking,
Wearing each his amaranth crown,
Rapture flowing like a river,
Can they, do they, e’er look down ?
Yea ! earth’s strife is not forgotten,
For their brethren still they care,
How they labour in their running,
In the battle how they fare.

“Look they on us from their glory,
Lifting holy hands on high,
Waving branches green, extending
Rosy wreaths that never die.

Beckon us to share their triumph,
 As we share their conflict sore,
 Plead for us in tempest tossing,
 That we gain the peaceful shore."¹

SS. CÆSARIUS, DEAC. M. AND JULIAN, P.M.

(1ST CENT.)

[Roman Martyrology. Usuardus, Bede, Ado, Notker, Wandelbert. Authority :—The Acts, not original, of more than questionable authority.]

No reliance can be placed in the Acts of these martyrs, which are a fabrication, possibly based on tradition. But the fact of the names of these martyrs occurring in the oldest martyrologies shows that there were such martyrs. S. Cæsarius is moreover mentioned with distinction in the Sacramentary of S. Gregory. This great pope also speaks of an ancient church dedicated to the saint at Rome.

In the reign of Claudius there arrived at Terracina from Africa a certain deacon named Cæsarius, inspired with zeal to preach the Gospel in Campania. Now it was the custom in Terracina for a youth to be fattened up during seven or eight months, and pampered on every delicacy, and on the 1st of January he was brought forth before all the people, and he slew a pig to Apollo, and afterwards was himself precipitated from a rock, and then burnt as a sacrifice, to obtain prosperity for the commonwealth, and long life for the emperor. The priest of Terracina was named Firminus, and the governor of the city was called Luxurius. Now Cæsarius arrived at Terracina precisely when this abominable sacrifice was about to take place. He lifted up his voice in con-

¹ Published separately with music from "Katholische Melodien Sammlung," München, 1812, by G. J. Palmer, Little Queen Street, London.

demnation, and was at once arrested by Luxurius and handed over to Leontius, pro-consul of Campania. Leontius bade him be stripped and brought to the Temple of Apollo. Then Cæsarius prayed, and the temple fell with a crash, and killed the priest Firminus, who was inside. The people raised an outcry, and Leontius sent him to prison, and kept him in it, stark naked, for twenty-two months. When, at the end of this time, he was led forth, his hair had grown so as completely to clothe his body. He asked permission to be allowed to pray. While thus engaged a sudden light blazed down on him from heaven, and Leontius was thereupon converted and sought baptism, which was administered by the priest Julian. He was given the Holy Mysteries, and died shortly after. He is commemorated in the martyrologies on October 30th. On the death of Leontius, Luxurius took charge of Cæsarius, and arrested forthwith the priest Julian as well. He tied them up together in a sack, and flung them into the sea. Their bodies were washed ashore, and recovered by one named Eusebius on November 1st. A few days after Luxurius was bitten by a serpent, and died.

It is perhaps as well to remark that human sacrifices were not tolerated in the time of Claudius or after. Human sacrifices were forbidden by decree of the Roman senate, B.C. 97;¹ and again by Augustus and Tiberius.² Alban Butler and some others make Cæsarius and Julian martyrs under Diocletian in 300; if so, it is still less likely that such a sacrifice would have been permitted. Hadrian had re-issued the decrees of former emperors against human sacrifices. The martyrologists, however, state that Cæsarius suffered in the reign of Claudius.

¹ Pliny, xxxi. 1.² Sueton. Claud. 25.

S. BENIGNUS, P.M.

(ABOUT A.D. 180.)

[Roman Martyrology. Martyrology of Jerome, Usuardus, Bede, &c. Gallican Martyrologies. Authority :—S. Gregory of Tours, *De Gloria Mart.* c. 51; *Hist. Franc.* x. 31. The Passion of S. Benignus is worthless; the first edition of it is of the 6th cent.; another, somewhat amplified, is of the 7th cent.; a third version, combined with the stories of S. Andochus, S. Thyrsus, S. Symphorian, the Holy Twins, and S. Andeolus, are in the collection of Acts attributed to Wolfhard of Haseren, in the 9th cent. M. l'abbé Bougaud's "*Etude hist. et crit. sur la mission, les actes, et le culte de Saint Benigne*" is a laborious but vain endeavour to establish some claims of respect for the Acts of the Saint. A glance at the Acts themselves is sufficient to demolish the house of cards he has set up.]

IN the days of Gregory, bishop of Langres (507-539), there stood in the neighbourhood of Dijon, amongst other ruins of the old Roman city, a dilapidated vault, under which stood a sarcophagus of great size, which was generally regarded as the tomb of some heathen. Many curious rites connected with it survived among the peasants of the neighbourhood. They brought offerings and laid them on the tomb, and even burnt candles around it.

Gregory, bishop of Langres, during a visitation of his diocese, came to Dijon, and heard of these strange customs. He was also told of a child trying to steal a candle which was on the sarcophagus, when a serpent issued from it, rolled itself round the candle, and defended it, threatening the child with erect head and vibrating tongue.

Gregory did not know what to think. There was not the slightest mark to indicate that the tomb belonged to a Christian, and it was generally regarded as that of a pagan. However, it was true that Dijon honoured a certain Benignus as its apostle and martyr, and it was possible, the bishop thought,

that this curious devotion of the country-folk might be a relic of former veneration to the resting-place of a saint.

In the meantime he forbade the making of oblations at the tomb. One night, whilst his mind was occupied with this question, Gregory saw in a dream a venerable figure, which thus addressed him: "What are you about? You not only neglect me, but forbid others honouring me. Go and rebuild promptly the ruins of my tomb."

This dream quite satisfied the easily convinced bishop that the mausoleum was that of S. Benignus.

But the church of Dijon had preserved no records of the martyrdom of its apostle, or, at all events, had lost them. Gregory sent to Rome for them, thinking that very possibly a copy of them might be preserved there, as it was the custom of one church to send a record of the martyrdoms of its members to another, and especially to that of Rome.

Soon after, he was brought a copy of what pretended to be the Acts of S. Benignus by the hands of some pilgrims. There can be no question that they are not the original ones; and, secondly, there is little doubt that they are a fabrication from beginning to end. At best there may be a substratum of truth overlaid with fable, and the facts sadly transformed by the hands of those who, in the 5th century and afterwards, could not endure a simple narrative unadorned with prodigies, and without a tissue of revolting and monstrous horrors. The Acts of S. Benignus give the weary round of those tortures and miracles which are common to hosts of other manufactured or interpolated Acts, and so materially discredit them, that it is difficult to say whether they are even based on original Acts. In the possibility that they may not be pure fiction, the following outline of them is given.

S. Irenæus appeared in a dream one night to S. Polycarp

at Smyrna, and bade him send into Gaul the holy priests Benignus and Andochus, and the deacon Thyrsus. These three saints sailed for Gaul, but were wrecked on the coast of Corsica, where they met S. Andeolus, and with him continued their journey to Marseilles.

S. Andeolus remained to become the apostle of Carpentras, but the other three pushed forward towards Autun, where they were received with honour by a noble named Faustus, whose son, Symphorian, Benignus baptized.¹ At this time the emperor Aurelian issued an edict to the effect that all who would not honour the gods and do sacrifice to them should be put to death.

Then S. Benignus and his comrades parted; S. Andochus and the deacon Thyrsus took refuge at Saulieu, a villa belonging to Faustus, and Benignus went to Langres, to Leonilla, the sister of Faustus.

At Langres S. Benignus converted and baptized the grandsons of Leonilla, SS. Speusippus, Eleosippus, and Meleosippus, afterwards martyrs, and venerated in France as "Les Saints Jumeaux," the Holy Twins. From thence Benignus made his way to Dijon, where, at the time, a castle was being erected. There he preached with such vigour, and wrought so many miracles, that many of the inhabitants were led to embrace the doctrines of Christ.

Not long after, Aurelian came to Dijon, and ordered the Christians to be brought before him. Then the Count Terentius said to him: "Most illustrious emperor, there has come among us a man with a shaven head, whose dress and manner of life differs from ours. He rejects the ceremonies of the gods, he baptizes the people with water, and anoints them with balsam, and promises another life to those who believe in his God."

The Acts of S. Symphorian are genuine, though added to in the 5th cent. They do not mention S. Benignus.

"Evidently," said the emperor, "this man is a cross-worshipper. Send for him."

Benignus was taken by the lictors whilst preaching in the village of Epagny, near Dijon, and was brought before the emperor.

By his orders Benignus was scourged till his bowels were exposed, and all his back and the front of his body were raw and bleeding. In this condition he was shut up in the innermost barathrum along with several corpses which were a prey to worms and stank horribly. The darkness of this abyss was unilluminated by a single ray. When Benignus was shut in here, an angel illumined the darkness and deodorized the prison. In a minute Benignus was healed of his wounds, so that even the traces of the stripes disappeared.

Next day Aurelian appeared on his tribunal supported by Terentius, and the minister of Christ was brought before him. He was petrified at seeing the martyr restored to his former rude health, after the fearful scourging of the previous day. He ordered him to be led to a neighbouring temple, and meat offered to idols to be forced down his throat. But when the sacrificial food was brought before Benignus he made the sign of the cross, the bowl broke into a thousand particles, and the meat evaporated into thin air. Instantly all the idols in the temple precipitated themselves headlong from their pedestals, and were broken.

Next, Aurelian ordered a large block of stone to be brought in, two holes to be bored in it, and the feet of Benignus to be soldered into the holes with melted lead. Sharp points of red-hot iron were at the same time driven into the fingers of the saint. Aurelian sent him back to his black and fetid dungeon, and forbade the jailor to give him water for six days. A dozen famishing dogs were turned into the prison, in the expectation that they would tear him to pieces. But again an angel shone into the dungeon, controlled the dogs,

released Benignus from the stone block and from the chains that bound his hands, and fed the saint with fine white bread brought from Paradise. For six days he was satisfied with this heavenly food, the dogs were also probably supplied with something to satisfy their hunger, for they became quite docile, and licked the hands and feet of the martyr. On the sixth day Benignus was brought forth before his judges, and they saw him, to their amazement, with fresh pale countenance, bearing no indications of famine, and all his wounds healed.

The august emperor foamed at the mouth and howled like a maniac in his disappointment, and ordered the martyr to be despatched in prison, his heart to be transfixed with two spits, and his head simultaneously to be broken with an iron bar.

The order was put into execution, and Benignus surrendered his soul to his Maker.

As soon as the emperor had departed, Leonilla carried off the body of the saint, and after having embalmed it, buried it carefully in a monument which was studiously made in heathen style to deceive the idolaters into believing it was not a Christian mausoleum.

A few observations on this document will suffice. In the first place it will be observed that Benignus is sent from Smyrna to Gaul by S. Polycarp, who died in 169, and suffered under Aurelian, who reigned between 270 and 275, consequently he must have been martyred at the advanced age of at least one hundred and forty-five. Moreover, Aurelian was not a persecutor, at least in 271, when he was in Gaul, though he was meditating a persecution when he died, and the Christians had perhaps begun to feel his anger at Rome in the year in which he died. So far from his being regarded as a persecutor in the early part of his reign, he was referred to as umpire to resolve the rival claims of Domnus and Paul to the bishopric of Antioch.

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But if there be any truth in the statement that Benignus baptized Symphorian, then we must fix the advent in Gaul of the Oriental priest—with, however, no Eastern but a purely Latin name—in 168, or thereabouts.

S. Symphorian suffered under Marcus Aurelius.¹ It is probable that the blundering biographers called the emperor Aurelian instead of Aurelius; and if this be conceded, then the discrepancy in dates disappears. This is an exceedingly probable solution of the difficulty.

The Acts are clearly, as we have them, the work of someone living at Dijon, and not such as were received by the hands of pilgrims from Rome. Gregory of Langres seems to have been a conscientious man, and he would not willingly have countenanced a fraud. He may have received certain Acts, purporting to be those of S. Benignus, from Rome; but if so, they were evidently dressed up by some one at Dijon. The mention of the village of Spaniacum (Epagny), of the new walls at Dijon,² and of Leonilla and her monument, are certainly contributed by some hand at Dijon. The miracles and tortures may be dismissed from consideration.

Marcus Aurelius was in Gaul. There were troubles in Sequania and Helvetia in his reign, and he went in person to suppress the revolt; and to him are attributed several monuments marking his progress.

S. Gregory of Langres, who was so easily persuaded that the mysterious old pagan-looking tomb contained the body of S. Benignus, set to work at once to surround the sarcophagus with more decent buildings, and to erect a church

¹ His Acts say Aurelian, but the Bollandists, Ruinart and Tillemont, agree in regarding this as a mistake for Aurelius.

² The walls of Dijon were certainly more ancient than Aurelian's time. However, this mention of new walls built by his order is suspicious, as Aurelian was famous for the new walls he built round Rome, magnified by popular estimation to an extent of fifty miles in circumference. Aurelius did some building, but Aurelian was famous for his city-wall building.

over it. Whilst the workmen were engaged on the construction, an old woman, with grey hair, came one day out of an adjoining church and encouraged the labourers to go on steadily with their work. S. Gregory came precipitately to the conclusion that this must have been S. Pascasia, a virgin to whom the church was dedicated from which the old woman issued.

At the French Revolution the church of S. Benignus at Dijon was destroyed, and the relics dispersed. The sarcophagus lay buried under the ruins of the crypt till November 30th, 1858, when it was excavated in presence of the Bishop of Dijon. No sooner was it brought to light than the bishop exclaimed, "Let us not regard these stones with the eyes of antiquaries, but as Christians, and honour the martyr whose sacred bones rested here." Saying which he knelt down, the workmen arrested their labour, and took off their caps. Some passers by came over the heaps of rubbish to see the discovery. In a few minutes the news had spread through Dijon that the tomb of its apostle had been re-discovered. On the morrow, the whole town crowded to the spot, and prayed around it.

S. Benignus, who was formerly patron of the cathedral only, has been elevated to the office of patron of the diocese. In art the saint is represented with two spears or spits transfixing his heart, and holding an iron bar.

S. MARY, V.M.

(ABOUT A.D. 303.)

[Roman Martyrology. Bede, Usuardus, &c. Authority: — The ancient and apparently trustworthy Acts in Baluze : Misc. t. ii.]

MARY was a slave in the house of Tertullus, a Roman senator. She was the only Christian in his household. Her

refusal to associate with the other slaves in heathen rites attracted attention, and caused her much annoyance from her fellow-servants. Her mistress was also angry with her, and ill-treated her, but Tertullus was much attached to her on account of her fidelity, and the promptitude which distinguished her from the other slaves in the execution of her duties. When the bloody edicts of Diocletian appeared, Tertullus entreated her to submit to necessity, and do sacrifice with the rest of his slaves. But Mary could not be moved. Her master, fearing lest he should lose her altogether if it came to the ears of the prefect that he harboured a Christian slave, had her beaten and shut up in a dark room, partly in hopes of overcoming her resistance, and partly to keep her concealed. She was scantily fed with bread and water. But the report of what Tertullus had done reached the ears of the prefect, and he sent for Tertullus, and rebuked him for concealing a Christian in his house. Tertullus explained the circumstances, and the magistrate dismissed him with the order that Mary should be sent to him forthwith. Tertullus was therefore reluctantly obliged to deliver her up into the hands of the officers.

The magistrate questioned her, and as she persisted in her assertion that she was a Christian, the people clamoured that she should be burned alive. Then she said, "The God whom I serve is with me. I fear not your tortures, which can only rob me of that life which I am willing to offer in sacrifice for Jesus Christ."

The poor woman was then tortured with such cruelty that the spectators, who had before clamoured for her punishment, now entreated that her sufferings might be terminated.

She was accordingly given over to a soldier, who was required to take charge of her. The man connived at her making her escape, and she hid herself among rocks till the persecution of Diocletian was over. She died a natural

death, but is reckoned among the martyrs because she endured the agonies of martyrdom without the final consummation of it; and it is probable that her death was accelerated by the treatment she had received.

S. AUSTREMONIUS, B.M.

(ABOUT A.D. 330.)

[Roman and Gallican Martyrologies. Authority:—A Life written apparently by S. Præjectus, Bishop of Clermont, d. 674, in Labbe, *Bibl. Nova*, ii. pp. 482-505.]

IF we were to believe what S. Præjectus, or the 7th century author of the Life of S. Austremonius states, this saint was one of the seventy-two disciples of our Lord; of these Gratian went to Tours, Trophimus to Arles, Paul to Narbonne, Saturninus to Toulouse, and Martial to Limoges. Of these only Saturninus and Austremonius received the grace of martyrdom. Austremonius came to Gaul with the others mentioned, and betook himself to Auvergne, of which district he became the apostle. Once a year he, Martial, and Saturninus met to take counsel together on the conduct of their dioceses, and the means they should adopt to advance the faith and overthrow heresy.

After having laboured some while among the volcanic cones of Auvergne, Austremonius went to Bourges, and ordained his disciple Ursinus to the episcopal throne of that city. He preached in the Nivernais and Limousin. In Clermont, the capital of Auvergne, and throughout the province, he founded many churches, and ordained priests to them. After having been bishop of Clermont for thirty-six years, he resigned his pastoral crook into the hands of his disciple Urbicius, and retired into the monastery of Issoire that he had founded, and which was crowded with monks.

There were many Jews in Auvergne, and Austremonius greatly incensed them by converting and baptizing the son of one of their principal rabbis. The father, in a rage, killed his son, and flung the body down a well. S. Austremonius went in procession to the well with incense and lights, and recovered the body of the Jewish youth, who is venerated under the title of S. Lucius. At this time he was called to the deathbed of his disciple S. Marius, who was living in the valley of Jornens. He went to see him, accompanied by his priest Nectarius and his archdeacon Mammetus. He buried S. Marius, and raised a church over his tomb at the cost of the faithful of the neighbourhood, and consecrated it with great pomp. He received also from the nobles of the neighbourhood estates, which they gave for the endowment of this church.

From thence he went to Compendiac, where he dedicated a church to S. Michael, and enriched it with representations of the whole celestial hierarchy.

On his way back to Issoire he was waylaid by the Jew whose son he had baptized, and his head was struck off by the Jew, and thrown down a well. Mammetus, his archdeacon, ran away and hid in a cave.

S. Urbicius came with great pomp and buried the saint's body. His head was traced to the well by the drops of blood that had fallen from it, and was recovered. The people shouted for the "cutting off of the Jews from among the Christians," but the author of the *Life* fails to tell us if this led to a massacre of them.

In considering this *Life*, we are struck at once with the incongruity of the events recorded with the date given to S. Austremonius. In the 1st century, long before the persecutions of Decius and Diocletian, at the time, however, of that of Marcus Aurelius, S. Austremonius is building churches, endowing monasteries, conducting solemn processions, with

lights and incense. Such things could not have taken place before the end of the 4th century. His life is that of a bishop of the 5th or 6th century. He dedicates a church to S. Michael, and such dedications are not known before 492.

The history of the early bishops of Gaul has suffered so much from being written from uncertain tradition, under the influence of a mistaken zeal to thrust their dates back to the 1st century, so as to make them disciples of Christ, or specially commissioned by S. Peter, that we are left to conjecture to establish their real dates.

S. Austremonius is represented as the master of Urbicius, first bishop of Bourges. He was immediately succeeded by S. Sevitián, who is thought to have sat between 280 and 296; but the dates of the eleven first bishops of Bourges cannot be fixed with certainty, till Leo, who assisted at the Councils of Angers and Tours; he sat between 453 and 461. Some of the bishops inserted in the lists before him are very doubtful. The first bishop of Clermont whose date can be fixed approximately is S. Nepotian, who died in 388. He was preceded by S. Illidius, between whom and S. Urbicius was only one occupant of the see. If there be any truth in the statement that S. Austremonius founded churches and monasteries, his date cannot by any possibility be thrust further back than 310.

He is called in French *S. Stremoine*.

The relics of S. Austremonius are exhibited to the veneration of the faithful at Mauzac, whither they were translated by Adebart, Bishop of Clermont.

S. MARCELLUS, B. OF PARIS.

(A.D. 436.)

[Usuardus. Gallican and Roman Martyrologies. Authority:—A Life by Venantius Fortunatus, d. 600, in Surius, Vit. Sanct. Nov. 1.]

THE parents of S. Marcellus of Paris were persons of the middle class. They placed him at school, and Prudentius, Bishop of Paris, ordained him reader. Fortunatus tells a story of him, as handed down with all the exaggerations of detail a story acquires in passing from one to another through more than a century. One day he went into a locksmith's shop, and the man in rude jest gave him a red-hot bar of iron, and bade him guess its weight. Marcellus took the glowing bar in his palm, and said that it weighed nine pounds. Probably some day he gave a rough guess at the weight of an iron bar, which proved to be near enough to be thought marvellous, and when the story came to be told, its marvellousness was enhanced by the iron being said to be red-hot. Prudentius after a while ordained him subdeacon. A miracle is related of him at this stage of his career. On the feast of the Epiphany Marcellus poured water over the hands of the bishop during the celebration of the Mysteries, when it was found that the water was changed into wine. Prudentius used some of this wine for the Eucharist, and afterwards distributed some from the cruet among the sick, who believed themselves to be greatly benefited by this miraculous wine. In this case it is quite possible that a mistake, made unintentionally, may have given rise to the idea of a miracle having been wrought. It was the duty of the sacristan to fill the cruets before Mass, one with water, the other with wine. He probably took up the empty one, and, without looking too curiously which it was—the water vessel, or that for wine—

filled it with the juice of the grape. And as the vessels were not of glass, the mistake was not discovered till Marcellus poured the contents over the fingers of the bishop at the "*Lotio manuum.*"

On another occasion he poured chrism over the bishop's hands, so that he or the sacristan must have been given to making blunders.

There was in the cathedral a chorister boy named Minutius, aged ten, who had a sweet voice like a bird. The arch-deacon gave him the antiphon to sing one day, not knowing that the bishop had ordered another boy to sing it. Minutius chanted the antiphon, and the bishop was furious. He sent for the boy, and had him whipped. The child began to scream. Prudentius shortly after lost his voice, the east wind was probably blowing; and S. Marcellus took occasion to lecture the prelate on his injustice to the little choir-boy. Prudentius was penitent, and found his voice to acknowledge that he had acted out of temper, and had dealt unmercifully by the poor child. Prudentius died about the year 400, and was buried in the chapel of SS. Peter and Paul, where afterwards rose the church of S. Geneviève. The clergy and people of Paris elected Marcellus in his room.

He applied himself at once with fervour to discharge all the functions of his office: to the conversion of sinners, the instruction of the ignorant, the reconciliation of enemies, to the visiting of the sick, the relief of the necessitous, the succour of prisoners, and the ministration of the sacraments. He laboured to bring about a good understanding between himself and his people; so that they came not only to speak of him as a pastor, but to love him as a father.

Venantius Fortunatus tells us another story, which makes us hesitate to accept his other accounts of miracles without qualification.

A lady of rank and wealth, who had led a disorderly life,

died, and was buried in the cemetery outside the town. Her character was pretty well known, but as she had not been excommunicated, she was not denied Christian burial. But no sooner was she in her grave than a great black serpent was seen to glide out of the wood, approach her tomb and burrow into it, throw out the earth, expose her mouldering corpse, and pasture on the ghastly remains.

This created a sensation in Paris, and the news reached the ears of the bishop. Marcellus went in full pontificals against the serpent, and coming to the grave, the hideous creature stood up and threatened him; he hit it thrice on the head with his pastoral staff, knocked it over, and then looping his stole round the dead beast, trailed it after him through Paris.

He died on November 1st, 436; but as this day is the Feast of All Saints, S. Marcellus is commemorated in the diocese of Paris on November 3rd.

His relics were dispersed at the Revolution, but some particles of bone are said to be preserved at Longpont, a parish formerly in the diocese of Paris, but now in that of Versailles.

S. Marcellus is represented in art with a dragon, the neck surrounded by his stole.

S. VIGOR, B. OF BAYEUX.

(A.D. 537.)

[Roman and Gallican Martyrologies, Usuardus, &c. At Coutances and Arras on Nov. 3; but at Bayeux on Nov. 5. Authority:—A Life by an anonymous author, in Surius, Vit. Sanctorum, Nov. 1.]

S. VIGOR was born in Artois. His parents, illustrious by their birth, were more ennobled by their sanctity of life. They gave their son Vigor to S. Vedast, Bishop of Arras, to

be by him educated ; but not for the ministry. Vigor^f fearing lest his father should insist on his marrying, and continuing the family honours, ran away with one companion named Theodemir, and concealed himself at Ravière, a little village near Bayeux. There he preached, and having received priests' orders, ministered the sacraments to the people. He is said to have restored a child to life whom he had baptized, and who died shortly after his baptism. He healed the sick, opened the ears of the deaf and the eyes of the blind. Of course, of him, as of most other bishops of an early age, the story is told that he killed a monstrous serpent or dragon.

On the death of S. Contestus, in 513, Vigor was elected in his place to the vacant see of Bayeux. Near the city stood a hill called Phaunus, on which was a stone figure of a woman to which the peasants offered religious rites.¹ It stood on a royal domain. S. Vigor obtained the property from King Chilbert, destroyed the idol, erected a church on the spot, and called the hill Mons Chrismatis, the Mount of Unction.

Count Bertulf invaded the domain given to the bishop. Vigor entered the church, prayed, and received the satisfactory information that the Count had fallen off his horse, and broken his neck. S. Vigor founded the monastery of Cerare, which was afterwards destroyed by the Normans. He died at an advanced age, full of merits, on the 1st of November. His relics were translated to the cathedral of Bayeux, but afterwards were carried to the monastery of S. Riquier, in Ponthieu. A portion was given in 1671 to the monastery of S. Vigor, near Bayeux, and this is still preserved in the monastery church, now converted into a parish church.

¹ Like the so-called Venus of Quiniply.

S. BEGHA, V.

(A.D. 660.)

[Variously commemorated on Oct. 31 and Nov. 1. Benedictine Martyrologies of Menardus, Wyon, &c. Dempster's Scottish Menology on Sept. 6.¹ Aberdeen Breviary on Oct. 31. Camerarius on Sept. 8. There is, however, great confusion between Baya and Begha. The Anglican Martyrology of Wilson on Sept. 6.]

THE life of S. Begha, or Bega, or Beez, has been already given on September 6th. But it seems probable that there were three of that name—one, the virgin on the Cumberland coast; another, abbess in Yorkshire; a third, a virgin at Kilbeg, in Scotland. It is impossible to unravel the confusion. The two days, September 6th and November 1st, dedicated to Begha, Virgin, seem to indicate two distinct saints.

One settled where S. Bee's Head looks towards Ireland. She was daughter of an Irish prince; and according to her Life, published by Mr. Tomlinson, came across to Britain on a green grass sod, which she cut in Ireland, cast into the sea, and on which she stood to be wafted over.

The second Begha received the veil from the hands of S. Aidan, in the reign of King Oswald. She ruled a community in a cell constructed by him in a certain desert island, certainly in Northumbria, and not in Cumberland, where Aidan exercised no jurisdiction.

When S. Hilda returned from Gaul,² S. Begha prayed to be freed from the burden of government, and that S. Hilda should be consecrated abbess in her stead, which accordingly took place. It is probably this Begha, living in the monastery of Hacanes, thirteen miles from Whitby, that Bede

See SS. Maura and Baya, Nov. 2. Dempster and Adam King commemorate S. Baya (Begha) on Nov. 1, but this is quite a different saint, who lived under K. Donald.

² Bede, Hist. lib. iv. c. 23.

mentions as having had the death of S. Hilda revealed to her in vision.¹

The Aberdeen Breviary says that she died in the odour of sanctity, attested by many miracles wrought at her tomb, especially the cure of the two sons of a Frenchman from Chartres. But this was no doubt the Cumberland, and not the Yorkshire S. Begha.

S. HAROLD BLUETOOTH, K.M.

(A.D. 986.)

[Necrologium Islando-Norvegicum, in Langebek, Script. Rer. Dan. ii. p. 517; Alban Butler. Not in the Roman Martyrology. Authorities:—Adam of Bremen, ii.; Heimskringla Sagas, iv. v. vi.; Knytlinga Saga, 1-4; Jomsvikinga Saga; Sögubrot, ii. xi.; the Olafs Tryggvasonar Saga; Agrip af Noregs Konunga-Sögum; Saxo Grammaticus, lib. ix. x. &c.]

THE results of the missions of S. Anskar and Rembert in Denmark were not very abiding. The converts left to themselves, without priests, either fell away, or did nothing to propagate their faith. Small communities of Christians in Denmark and Sweden, which had been founded with great labour, degenerated in their belief into a mixed superstition, which retained some elements of Christianity, united to a large body of heathen myth and practice. Unni of Hamburg (918-936) renewed the efforts of his predecessors to advance the kingdom of Christ in Denmark and Sweden, and political circumstances opened to him exceptional advantages.

In the interval between the missions of Anskar and Rembert, and the renewed efforts of Unni, important changes had taken place in the political constitution of Denmark. We have evidence that Denmark in the earliest period formed

¹ H. E. lib. iv. c. 23.

one kingdom as little as did Sweden or Norway. Numerous small sovereignties, extending over an island, or a cluster of settlements, composed Denmark. Each petty king was independent of his neighbour, and often at war with him. Intermarriages, conquest, the necessity of association, gradually absorbed the smaller principalities, till Gorm the Old succeeded, like Harald Haarfager in Norway, and Egbert in England, in reducing the whole of these petty sovereignties under his own sway. Of the manner in which this was done we know nothing for certain; all that the old chroniclers say is that Gorm was the first sole king of Denmark, and that he crushed a King Gnupa in Jutland, and another called Silfraskalli, whose land reached to the Schlei. Some of these petty kings had befriended Christianity; and the acquisition of the supremacy by Gorm marked a reaction against the new religion, and against the influence of Germany on the politics as well as the faith of the nation. Gorm attacked with fury the Slavonic peoples who occupied Prussia, Mecklenburg, and Pomerania, and swept over portions of Saxony and Friesland with sword and fire.¹ Gorm married Thyra, daughter of Ethelred of England. She was a Christian, but her influence was not sufficient to prevent Gorm putting to death some priests he found in Jutland, and destroying a Christian church in Schleswig. Perhaps it was the hostility of Gorm to Christianity which furnished Henry I. of Germany with an excuse for invading Denmark in 934. We have few particulars of this campaign; but we know that it was conducted by the Emperor in person, and that it ended in a complete triumph. Denmark was subjected to the German empire; Gorm was obliged to do homage, pay tribute, and promise to admit German missionaries into his realm.

Unni, Archbishop of Hamburg, at once took advantage of

¹ Adam of Bremen confounds him sometimes with his father Hôrdaknut; Witi-kind of Corbei calls him Chnuba, perhaps mistaking him for Gnupa whom he conquered.

the opportunity. He went himself into Denmark, accompanied by several of his clergy and monks. He tried in vain to bring the wild Gorm to Christian baptism, but he succeeded in securing the good wishes of Harold, the king's son, who, however, would not take the irrevocable step of being baptized. We may suppose that his mother's influence counted for much with him. Favoured by Harold, who had been associated by his father with him in the sovereignty, Unni was able not only to restore some churches in Jutland, and supply them with priests, but to do what no missionary had previously attempted, viz., cross to the Danish isles, to console there Christian prisoners, and preach the Word of God to the heathen.¹ If we may trust the Scandinavian authorities, he baptized Froda, under-king of Jutland, and founded the churches of Heidaby, Ripum, and Aross.² Froda afterwards, in 948, sent a deputation to Pope Agapetus, and at his recommendation raised these three churches into bishoprics. Unni went forward, crossed to Birka, where he planted a church, and died in the midst of his apostolic labours, in Sweden (A.D. 936).

The strengthening and establishment of the newly-founded Church in Denmark was the work of the successors of Henry I., the two Othos, and of Adaldag, Archbishop of Hamburg (936-988).

Harold Bluetooth, the second son of Gorm and Thyra, had been raised, as already said, to share the throne with his father. Knut, the eldest son, died fighting in Ireland. He had been called Dansaast (Beloved of the Danes). Knut, who had inherited the land of his grandfather, Harold, had been defeated in Friesland by Henry I., and forced to adopt, in profession at least, the religion of Christ. The old king, Gorm, was blind with age, but had lost none of his fire and fury. He was passionately attached to Knut, and died of

¹ Adam of Bremen, i. c. 64.

² The younger Olafs S. Tryggv. i. c. 67.

grief when he heard of his death. He had, says the story, threatened death to anyone who should bring him fatal news of his son. When Queen Thyna heard of the fall of Knut, she went to the old king, removed his royal apparel, and habited him in the deepest mourning. "What is this for?" asked Gorm; "my son, Knut, is dead!" "Thou hast brought the news to thyself," said the queen. "And it is my death-warrant," answered the old man. He bowed his head, and died.¹

Harold Bluetooth, otherwise called Nidski, or the "mean in gifts," favoured the advance of Christianity in his realm. From his mother he had derived a regard for the Church; and his friendly associations with the Norman ducal house² tended to draw him nearer to the Christian religion. He allowed churches to be built, encouraged missionaries, and was regarded by the grateful clergy, after his fall in battle with his son and the Jomsborg pirates, as a saint and a martyr. But his heart and his conscience were but little affected by the religion he encouraged and afterwards professed. From early youth to extreme old age he was an inveterate sea-rover, harrying, robbing, butchering, burning without compunction. His ambition was boundless, and for the satisfaction of this passion he stuck at no means, however infamous. He was as false and treacherous as he was daring and fearless. He sought to improve his people, to bring them to better order, to have them instructed in Christian morals; but of the laws which he promulgated to this effect he himself observed scarce one.

The continual incursions of the Danes forced the Emperor

¹ The Icelandic Annal gives 936 as the date; but Suhm thinks that the date should be 941. But if Harold died in 986, as is probable, and according to the *Knytlinga Saga* he reigned fifty years, then 936 was the year when his father died. The *Annals* give 985 as the date of Harold's death. K. Maurer, in a special article on the expeditions of Otho I. and II. against King Harold, accepts 936 as the date of Gorm's death.

² In 945 he assisted the Duke of Normandy against the King of France.

Otho I. to take the field in 941, to chastise them. He gained such successes that King Harold was obliged to conclude a peace with him, one of the stipulations of which was, that he should recognize the Emperor as his liege lord, and another that he should afford every facility for the spread of the Christian faith in his lands.

In 965 he consented to be baptized, moved to a public profession of the Christian faith by a miracle which was performed in his presence. Widukind gives the particulars, and he was a contemporary (919-973): "A certain clerk," he wrote, "named Poppo, a bishop, now, however, leading a monastic life, testified in a conclave before the king that there was one Father, and His only begotten Son Jesus Christ, and the Holy Ghost, and that the idols were demons not gods. The Danes present denied this, saying that Christ was indeed God, but that their deities were far superior—able to work much greater signs. Then Harold, the king, who was fond of listening, but not much of a speaker, asked if Poppo were disposed to put this to the proof. He readily replied in the affirmative. The king, therefore, ordered him to be put in safe keeping till the morrow. Next day he ordered a great piece of iron to be heated red, and bade the clerk carry the glowing iron in proof of the Catholic faith. The confessor of Christ unhesitatingly took up the iron, and carried it till the king was satisfied, and so gave proof before all of the Catholic faith. By this the king was convinced. He decreed that Christ alone should be adored as God; ordered all idols in his realm to be cast away, and that thenceforth people's honour should be rendered to the priests and ministers of God."¹

Eric Bloodyaxe, the favourite son of Harald Haarfager, was invested by his father with full sovereignty in Norway,

¹ Widukind, *Res gest.* Saxon. iii. c. 65. Ruotger, in his *Life of Bruno of Cologne*, says the same, A.D. 966. Dietmar of Merseburg copies Widukind.

A.D. 933. The old king died three years after; and then Hakon, Athelstan's foster-son, the son of Harald Haarfager by a servant girl, gathered an army at Drontheim, and drove Eric Bloodyaxe out of the country. He went to Orkney, plundered the coast of England, and fell in battle in 944, with three of his sons. His queen, Gunhild, and the rest of her sons, then fled in their ships to Denmark, and took refuge with King Harold Bluetooth, who was then highly incensed against King Hakon, Athelstan's foster-son, for having ravaged the Danish coast.

"When Gunhild and her sons came from the West to Denmark, they were well received by King Harold. He gave them fiefs in his kingdom, so that they could maintain themselves and their men very well. He also took Harald, Eric's son, to be his foster-son, set him on his knee,¹ and had him brought up at his court. Some of Eric's sons went out on viking expeditions as soon as they were old enough, and gathered property, ravaging all around in the Baltic. They grew up quickly to be handsome men, far beyond their years in strength and perfection."²

King Harold gave Gunhild's sons considerable forces, and they invaded Norway. A battle was fought at Frædarborg, and Gamle, Eric and Gunhild's eldest son, fell.

In 963 Harald, now the eldest of the remaining sons of Eric Bloodyaxe, made another attack on the coasts of Norway, assisted by the King of Denmark's men. Hakon again defeated the invaders; but an arrow, shot, it is thought, by Queen Gunhild's shoe-boy, pierced an artery in his arm, and he bled to death. Harald Greyskin, son of Eric Bloodyaxe, then assumed the sovereignty of Norway.

Sigurd, Earl of Lade, who governed all the region of Drontheim, and was the most powerful noble in Norway, incurred the jealousy of Gunhild's sons, because he had been faithful

¹ A symbol of adoption.

² Olafs S. Tryggv. c. 19; Heimskringla, S. iv. c. 10.

to King Hakon. He had married Bergliot, daughter of Earl Thorer the Silent, by Aolf, daughter of Harald Haarfager. Queen Gunhild and her sons devised a wicked plan. They bribed the brother of Sigurd to let them know when the earl could be fallen on unawares, promising the earldom if he would assist them in compassing the murder of his brother. One starry night, at a signal given by this traitor to his own flesh and blood, King Harald Greyskin surrounded the wooden house in which Earl Sigurd was sleeping, and burned it, with him and all his men in it. The son of the earl, named Hakon, was fortunately not within. He placed himself at the head of the Drontheim men, and for three years defied King Harald Greyskin, but was finally obliged to take refuge in Denmark with King Harold Bluetooth. That same winter there was at the court of the king, his nephew, called Gold Harald, son of his elder brother, Knut, who had died in Ireland.

Gold Harald fairly thought that he had a right to a part, at least, of the kingdom, and with astonishing simplicity he went to King Harold, and asked him to give him a share of Denmark, as he was the son of his elder brother.

Harold Bluetooth was furious, and went to Earl Hakon to consult with him what was to be done, saying, "If Gold Harald persists in his demand, I shall not hesitate to have him put to death." Hakon advised the king not to murder his nephew, but to get possession of Norway, kill Harald Greyskin, and place Gold Harald on the throne. By this means Hakon would be restored to his earldom, and would serve the king, and pay him tribute. King Harold Bluetooth hesitated. The King of Norway was his adopted son; he had taken him on his knee, and had brought him up. But it was not the wickedness of the plot which made him recoil from it, he shrank only from what people would say about him. The plot contrived between the king and the earl was

indeed infamous enough to cause talk. Harold Bluetooth was to invite his foster-son to visit him in Denmark, to receive from him the lands and fiefs which had before been given to the sons of Gunhild and Eric. Then, when the Norwegian king came unsuspectingly, he was to be fallen upon and put to death. "What will the people say to my deceiving to his death my own foster-son?" asked the king.

"The Danes," answered the earl, "will rather say that it is better to kill a Norwegian pirate than a Danish one, who is your own brother's son."

The king consented; but the execution of the deed was to be committed to Gold Harald, who was to be incited to it with the prospect of receiving the crown of the man he was commissioned to kill.

But this was not the worst. It was arranged between the king and Earl Hakon that as soon as Gold Harald had killed the Norwegian king, Hakon, whom Gold Harald would not suspect, as being his intimate friend, was to turn suddenly on him, and murder him.

Thus this old king, aged about seventy-five, connived at the murder of his own nephew and his foster-son, after that nephew had first been set to take the life of the other.

The invitation was sent to Harald Greyskin to come to Denmark, and receive investiture of the fiefs he and his brothers before him had formerly held in Denmark, and appointing a meeting in Jutland. Harald agreed to go, though some sort of suspicion seems to have entered his mother's brain that mischief might be meant. However, she accompanied him, in the spring of 975, to the place appointed—a spit of land between the Lymfjord and the sea. Gold Harald was there to meet him. The king was absent on some excuse. The men of Gold Harald at once attacked those of King Harald Greyskin, and the king was cut down on the

sea-shore. A little later Earl Hakon arrived, seized on the person of Gold Harald, and hung him on a gallows, as though punishing him, by the king's orders, for having slain Harald Greyskin.

King Harold of Denmark then equipped a fleet of 600 ships, and sailed for Norway. He established Earl Hakon at Drontheim, dividing the rest of the land among others, and returned to Denmark.

No sooner was Earl Hakon established than he cast off the Christianity which he had been forced by King Harold to adopt, refused to pay tribute to Denmark, and began to harry the coasts of Harold's realm. The Danish king sailed at once for Norway, and wasted the whole of the country over which Earl Hakon held rule, burning houses, carrying off cattle, and massacring the people.

He was highly incensed at some lines which the Icelanders had made on him, likening him to a pony who kicks a shield—the point of which is not very clear. However, it was sharp enough to sting Harold to fury, and he wanted to sail to Iceland, and chastise the islanders for the lampoon they had made; but the length of the voyage, the dangers of the coast, and his own advanced age, obliged him reluctantly to abandon his design.

He had another war with the Germans in 974. He refused to pay tribute to the Emperor, and Otho II. collected an army, marched into Sleswik, and a furious battle was waged on the Danevirke, a wall he had thrown up from the head of the Flensborg fjord to the North Sea. The Danes succeeded in repelling the Germans, but Otho put his troops on board ship, landed in Jutland above the Danevirke, and routed the forces of Harold. The Danes were obliged to come to terms, and the Emperor Otho stood sponsor to a bastard son of King Harold at the font. The boy was called Otto Sweyn, but the Danes speedily forgot the first name,

and called him instead, in later years, Sweyn tjuguskegg (Forkbeard).

This son, Sweyn, was the son of a farmer's daughter named Æsa, in Fyeen. The king had been driven by stress of weather ashore, and had accepted the hospitality of a farmer there, named Atli. He seduced his daughter, and departed next day to a banquet, at which he was to meet a man famous in Saga, named Palnatoki.

Æsa in due time became the mother of a boy, whom she called Sweyn. Three years after, the king came again to a banquet in Fyeen with Palnatoki. During the banquet, the girl came forward, leading her child, and showed it to Harold. He had forgotten her face, and did not know her again. But the publicity of the affair obliged him to own the child, after a vain attempt to drive the girl out with brutal insults. Palnatoki rose, and said, "She is indeed a poor man's daughter, and of no family, but a good woman, and not what you charge her with being." The king, in a rage, refused to do more for the child than was absolutely necessary. Palnatoki took the little boy, and became his foster-father.¹ He was grown up to man's estate when baptized.

His foster-father was determined that Sweyn should be recognized, and he sent the youth repeatedly to his father to ask for ships and men, with which he could go on piratical expeditions. Harold reluctantly supplied him with them. He never liked the boy, and saw as little of him as he could.

At last, in 986, Sweyn, when aged eighteen, had the audacity to ask his father to associate him with him in the kingdom, as Gorm the Old had associated Harold. The king was furious, and drove him away. Sweyn determined to gain by force of arms what was denied him as a favour. He collected ships of war, and gave out that he was going on a viking cruise. But when all his men were assembled, he

¹ Jomsvikinga Saga, c. 17-20.

ran into Sealand, up the Isafjord, and there lighted on the king's fleet.¹ A battle ensued ; but the king had fifty ships, and Sweyn probably not more than half that number. Ten of Harold's vessels were sunk, and twelve of those of Sweyn. Sweyn fled in his ship up a creek as the night fell, and the king's ships blocked the entrance, so as to prevent the possibility of escape, intending next morning to attack the vessel, and kill the young pretender and all his men.

That night Palnatoki came up with twenty-four ships, and ran behind the ness on the other side of the fjord, so that he was not observed. The king, confident of taking his son in the morning, went ashore for the night into the pine wood with some of his men, Fjolner, the brother of Palnatoki, being of the number. They lighted a fire, as it was very dark in the wood. Palnatoki left his ship, and came up through the trees in the direction of the fire, till he came within ear-shot, and then stole unobserved to where he could see what was going on. The king being old was chilly, and he stood first with his back to the fire, and then knelt down and spread his arms out to warm his chest. The party were talking over the success of the day, and of the certainty of capturing the lad on the morrow, and cutting short his pretensions. Palnatoki drew an arrow from the quiver at his back, placed it on the string, stretched his bow, and struck the king in the mouth. He sank on the ground and died. Fjolner ran to the king, and drew out the arrow, and recognized his brother's marks on the shaft.

Palnatoki returned to his vessel, and, without saying what he had done, went to the assistance of Sweyn, from whom also he concealed that he had killed his father, freed him from the embarrassing situation in which he found himself, and

¹ This is the account in the Saga of Olaf Tryggvason, but the Jomsvikinga Saga says that the king, moved by suspicion that the young man would rise in insurrection against him, collected a fleet with intent to disperse his followers, take and kill him.

waited till morning, when the news spread that the king was dead. Palnatoki summoned a gathering of the people, and proposed Sweyn to be king in his father's room. He was elected without opposition.¹

King Harold Bluetooth was buried at Roskilde, and was the first Danish king to be laid in consecrated earth. Miracles were said to be wrought at his tomb, and he came to be regarded as a saint.

He had founded the church of Roskilde, dedicated to the Holy Trinity, and erected it of wood. The second Sögubrot says that Sweyn was joined in his rebellion by all the chiefs whom Harold had forced to receive Christian baptism, and in their hearts turned to idols. But this testimony is late, and not to be trusted implicitly. Harold advanced Christianity only because, by the terms of his agreement with Otho I., and again with Otho II., he was obliged to do so. He was a bad Christian himself, and not very enthusiastic that others should become good ones. The revolt was organized by the powerful Palnatoki, in hopes of gaining power through his influence with the young Sweyn, his foster-son: the motive was private ambition, not religious fanaticism.

Harold's claims to be regarded as a martyr for the faith are about on a level with those for reverence as a saint. One may feel thankful that he has not got into the Martyrology.

¹ I have followed the minute narrative in the Jomsvikinga Saga. Snorro Sturlason only says that "Harold received a wound which ended in his death; and Sweyn was chosen king of Denmark," s. vi. c. 38. The Knytlinga Saga, "In that battle Harold received his death wound from an arrow," c. 4. Sögubrot II., "Harold fled from the battle wounded to Wendland, and died at Jomsborg on All Saints' Day;" but this is certainly wrong. He died either on the spot or directly after at Roskilde, where he was buried. The Saga of Olaf Tryggv. c. 84, says that the king got his wound in the fight, and that Palnatoki is said to have dealt it him.

S. SALAUN, C.

(A.D. 1358.)

[Venerated in Brittany at N. D. de Folgoat. He died on Nov. 1. The feast of the Foundation of Follcoat is celebrated on March 8. Authority:—A Life by Jean de Langoueznou, Benedictine monk, abbot of Landevenec, a contemporary. The original existed in 1562, when the Bishop of Léon, R. de Neufville, gave it to René Benoist and Pascal Robin, who translated it into French and added portions of their own relating the later history of Follcoat, which is historically incorrect. How far they amplified the original cannot be told, as that original is now lost. Their paraphrase is given by Albert le Grand.]

SALAUN, or Solomon, was a poor idiot, who begged his livelihood from door to door, in the neighbourhood of Lesneven in Brittany. He had been sent to school, but had learned nothing there but reverence for the Blessed Virgin. The poor fool used to knock at doors, and cry, "O itroun guerhez Vari! Salaun a deppre bara!" (O Lady Virgin Mary! Solomon would have some bread to eat!) He heard Mass every day at Lesneven. If he met anyone in the roads, he pleaded for alms with his invariable cry, "O itroun guerhez Vari!" He slept up in a tree. When cold he swung himself from one of the branches, uttering his wonted call. Once some soldiers fell on him during the contests between Charles of Blois and the Count of Montfort, and asked him to which side he belonged. "Neither to Blois nor to Montfort, but to Mary," he replied. Being regarded as an idiot, he was called *Ar foll*, or the fool; and the little wood in which he sheltered, *Ar foll goat* (the Fool's Wood). He died about 1358, on All Saints' Day, and was buried in the churchyard of Guic-Elleaw. But a pure white lily grew out of his grave. Popular tradition adds that the petals were inscribed with his appeal, "O itroun guerhez Vari!" It remained in flower six weeks. The people of the neighbourhood thought this was

a testimony by Mary to the sanctity of her worshipper. They dug into the grave, and found the lily growing out of the dead fool's mouth.

The fame spread, and popular veneration grew for the memory of the poor idiot; and now Notre Dame de Folgoat is one of the most popular places of pilgrimage in Lower Brittany.



November 2.

COMMEMORATION OF ALL SOULS.

S. VICTORINUS, *B.M. of Pettau in Styria*; A.D. 303.S. JUSTUS, *M. at Trieste*; A.D. 303.SS. CARTERIUS, STYRIACHUS, TOBIAS, AND COMP., *MM. at Sebaste*; circ. A.D. 320.S. THEODOTUS, *B. of Laodicea in Syria*; A.D. 334.S. EUSTOCHIA, *V.M. at Tarsus*; A.D. 363.S. MARCIAN, *H. at Cyrus in Syria*; 4th cent.S. ERC, *B. of Slane in Ireland*; A.D. 513.S. NAAMACHUS, *C. at Rhodes*; 5th cent.S. AMBROSE, *Ab. of Saint Maurice in Valais*; 6th cent.S. GEORGE, *B. of Vienne in Gaul*; 7th cent.S. WULGAN, *B.C. at Arras*; 7th cent.SS. MAURA AND BAYA, *VV. in Scotland*; 10th cent.S. WILLEBOLD, *Count of Calw, C. at Berkheim in Würtemberg*; A.D. 1230.

COMMEMORATION OF ALL SOULS.

[Roman Martyrology, and all later Kalendars since the 10th cent.]



OR long no especial day was appointed for the commemoration of all those who have departed this life, but have not attained to perfect light. Among the early Christians the names of the departed were entered on the diptychs, or lists, used at the altar, from which the priest, after the consecration, read the names of those for whom he was required to pray, that God might give them "a place of refreshment, light, and peace."

In the 6th century it was customary in Benedictine monasteries for a commemoration of all the departed brethren of the Order to be held in Whitsuntide. In Spain the Memorial of All Souls was celebrated in the time of S. Isidore on the Octave of Pentecost.¹ This seems a Western echo of

¹ Cap. ult. Regulæ S. Isidori Hisp.



COMMEMORATION OF ALL SOULS.
From the Vienna Missal.

the Oriental custom of commemorating All Saints on that day, and All Souls on the Saturday before Whitsunday.

S. Odilo of Clugny, in 998, ordered that in all the monasteries affiliated to Clugny, the commemoration of All Souls should take place on the morrow of the Feast of All Saints. Thence the observance of November 2nd as All Souls' Day spread throughout the West.

"The Christian year is closing. Many are the festivals which the Church has celebrated in her annual course, most sacred the mysteries of faith and love to which they have been dedicated. And every feast day has held up to us a mirror of life, in which we might see something shadowing forth our own course.

"And now, after she has finished this her loving duty with great benefit to souls, the Church leads her children once more to the threshold of Eternity, and with finger points twice, significantly, into the space beyond the world.

"At the first indication, the eyes of the faithful look into the open heaven in all its glory and beauty. They see Christ seated in the midst of His Saints and chosen ones, triumphing in them, and they in Him: celebrating that eternal feast-day, of which All Hallows, in which the Church yearly calls her children to rejoice, is but a dull reflection for the earthly pilgrim.

"But on account of the glory that will be, the Feast of All Saints here on earth is dear, and looked forward to by the weary pilgrim. It is to him a day of home-sickness, of yearning for his true Home: it recalls to him the fact that he is one of a mighty communion which embraces Christ and all His elect. It establishes his faith, strengthens his courage, stimulates his watchfulness, blows his love to an intenser ardour. It is a worthy close to all the festivals of the Church year. The Christian festivals begin with the Babe in the manger, and end with the triumph of the same in Heaven in the midst

of His ransomed people, of those whom His flesh-taking has won for glory.

“But the pulse of the Church throbs with provident love and active pity. Whilst gazing, as on All Hallows, into the splendour of the elect and perfected, who are enthroned with Christ in ineffable light, she does not forget herself in dumb ecstasy. She wonders, and prays, and praises, and thanks; but with the uneasiness of love she turns to look for those of her children who did, indeed, pass into eternity with faith and love, but who yet were full of human infirmity: halting, wavering, imperfect souls, who cannot be counted with the saints; who have much to learn, much to forget, powers to acquire, habits to cast off, before they can see God face to face and live. She finds them elsewhere in a state of purification; this is why she points once more. Her compassionate heart turns to them in pity and with longing, and for the sake of these souls, she cuts short, she hastens over the festival of the saints in Heaven, and already, on the afternoon of All Saints’ Day, begins the octave of supplication for the souls that are being purged. Verily love has in its precipitancy something unreasonable to casual eyes. Love is drawn nearer to those that suffer than to those that rejoice.”¹

The soul after parting from the body has necessarily to go through a condition of purification before it is meet to behold God in His glory. The time of growth is not cut short by death, it continues till the soul has disengaged itself from those aims which debased and restrained it whilst on earth. Here it was distracted from its true aim, its hidden powers had not scope for expansion, or were arrested by circumstances, or by want of will or knowledge to direct and discipline them aright. When the soul wakes to the sight of God as He is, it is filled with a sense of its imper-

¹ Nickel, “Die heiligen Zeiten und Feste,” Mainz, 1838, v. p. 89.

fections, its lost opportunities, its miserable short comings, its incapacity for enjoyment of God in His glory, goodness, and beauty. Consequently it has to overcome its ignorance, which obscures the sight of Him in His splendour; its grossness, which has entangled it in the pursuit of carnal aims, so that it has lost appetite for holiness; and its vitiated taste, which interferes with its loving that which is beautiful from a sense of the perfection of what is lovely. The soul has much to unlearn, much to cast off, much to acquire. The realization of its imperfections causes it distress and pain, the yearning for perfection is the travail of the soul to its new birth. Thus its condition after death is one of waiting, watching, groaning, suffering.

“Lo, the soul in contemplation
Utters earnest prayers and deep,
Watching as the streaks of daylight
Nearer creep.

“Eye untrain’d to gaze on glory,
Dimm’d and feeble, short of sight,
Now is growing stronger, straining
T’wards the light.

“Thoughts that trail’d on earth as flowers
Sodden with the soil and rain,
Now are lifting, spreading, shaking
Off their stain.

“Powers that dormant lay, unquicken’d,
Crush’d by daily toil and strife—
Needs now over—wake, develop,
Gather life.

“Conscience contemplates Perfection,
What God is, and where man fails,
Hungers anguish’d, faints, yet stretches,
Hopes, yet quails.

“Self-assurance dies in torture,
Writhing on a bed of flame,
Whilst from out its ashes riseth
Holy Shame.

“ Earth’s horizon slowly fading,
Wider grows the heavenly span,
Care assumes another centre,
God, not man.

“ Transformation in the furnace !
Dross is driven from the ore,
Sordid passion, human meanness,
Vex no more.

“ Fancies yield to great ideas,
Thoughts are travelling to the birth.
Deep the plough-share seeks the harvest
In the earth.”

It is when the soul is in this condition that the prayers of the Church assist it. Real deep compassion, that human sympathy which binds every member of the body mystical together, comes into action, and when one member suffers all the members suffer sympathetically with it, and the prayers of men on earth and of saints in heaven assist the poor fainting, yearning spirit in its upward course.

“ The Scriptures give us plain directions to pray one for another, to make prayers, supplications and giving of thanks for all men, to pray for all saints, &c. And if all belong to the same society, if there be one body and one spirit ; if that one body be Christ Himself, from whom no faithful soul can be separated by life or death, it does not appear how any one soul, united to the head, can be excluded from the prayers which the Church offers for the whole body, or from participation in the virtues of that sacrifice, without which no human soul can live. If it is the duty of all Christians to pray one for another, our prayers will necessarily comprehend all who can derive benefit from them ; that is, all who are united with us in the household of God. Wherever they are they are in the one kingdom of the Redeemer, and have their life from the same body and blood which are the nourishment of ours. No distance can divide



FROM THE OFFICE FOR THE DEAD.
Vienna Missal.

them from our charity or from the life of Christ ; for whether near or afar off all are made nigh by the blood of Christ : nigh to God, nigh to each other, nigh to all the saints.”¹

S. VICTORINUS, B.M.

(A.D. 303.)

[Roman Martyrology. Usuardus. Authority :—S. Jerome, *De viris ill.* c. 18, 74 ; *Epist.* 13 ; Cassiodorus, *De div. Sect.* c. 5, 7, 9.]

VERY little is known of this saint, except that S. Jerome calls him one of the pillars of the Church. He studied oratory in Greece, being a Greek by birth, but abandoned all prospect of advancement in the world for the cause of Christ, and was made bishop of Pettau, in Upper Pannonia, or Styria. He wrote in Latin, but his style was not good, as Greek was his native tongue, and he never acquired complete facility in the use of Latin. He commented on Holy Scriptures, and combated several of the prevailing heresies. But all his works have been lost save a treatise on the Apocalypse, and another on the Creation of the World, which has been published by Cave.² The treatise on the Apocalypse is, however, either wrongly attributed to him, or has suffered alteration and interpolation ; for S. Jerome says that Victorinus favoured Millennarian views, whereas the author of this tract combats these doctrines. His commentaries on Genesis, Exodus, Leviticus, Isaiah, Ezekiel, Habakkuk, Ecclesiastes, the Canticles, and on S. Matthew are lost.

S. Jerome says that he was a martyr, probably in the persecution of 303.

¹ Rev P. Cheyne, in “The Church and the World,” Longmans, 1868.

² Scriptor. Eccl. Hist. Literaria. Lond. 1688, pp. 103-4.

S. THEODOTUS, B. OF LAODICEA.

(A.D. 334.)

[Roman Martyrology. Ado, Usuardus. Authority :—Eusebius, H. E. vii. c. 32.]

THEODOTUS was made bishop of Laodicea after Stephen, who gave way in the persecution of Diocletian. "The affairs of the Church," says Eusebius, "were not likely to be ruined by this, for these were corrected and restored by Theodotus, who, under a special providence of God, the Saviour of all, was ordained bishop of the Church there ; and by his deeds proved the reality of his name (given of God) and of his office as bishop. For he excelled in his knowledge of the medical art, as applied to the body, and was skilled also in that healing science which ministers to the soul. No one was ever his equal in kindness, sincerity, sympathy, and a zeal to benefit those that needed his aid. He was, also, much exercised in the study of divine things." To him Eusebius is supposed to have dedicated his great work on the "Evangelic Demonstration;" for Eusebius begins his "Evangelic Preparation" with the words, "Having conceived the design of setting forth before the eyes of those who are ignorant the substance which constitutes Christianity, in a book having for its title 'The Evangelic Demonstration,' I brought it out under the auspices of your name, O Theodotus, honour of the Episcopate, head precious and consecrated to God, with the prayer that you would assist me, and support me also with the holy sacrifices which you would offer for me to the Saviour."

After Arius had been condemned at Alexandria, and excommunicated by his bishop, S. Alexander, the heresiarch appealed to the bishops in the East.

Cæsarea was the first place to afford him a retreat from Alexandrian orthodoxy, where he received a cordial reception from the learned Eusebius, Metropolitan of Palestine; whilst Athanasius, bishop of Anazarbus in Cilicia, Theodotus of Laodicea, and others, did not hesitate, by letters on his behalf, to declare their concurrence with him in the full extent of his heresy. Eusebius even declared that Christ was not very or true God; and his associate Athanasius asserted, that He was in the number of the hundred sheep of the parable—that is, one of the creatures of God.

A letter of Arius to Eusebius of Nicomedia has been preserved.

“To his most dear Lord, Eusebius, a man of God, faithful and orthodox, Arius, the man unjustly persecuted by the Pope Alexander for the all-conquering truth’s sake, of which thou art a champion, sends health in the Lord. As Ammonius, my father, was going to Nicomedia, it seemed becoming to address this through him; and withal to represent to that deep-seated affection which thou bearest towards the brethren for the sake of God and His Christ, how fiercely the bishop assaults and drives us, leaving no means untried in his opposition. At length he has driven us out of the city, as men without God, for dissenting from his public declarations, that ‘As God is eternal, so is His Son; where the Father, there the Son; the Son co-exists in God without a beginning; ever generate, an ingenerately-generate; that neither in idea, nor by an instant of time, does God precede the Son; an eternal God, an eternal Son; the Son is from God Himself.’ Since then Eusebius, thy brother of Cæsarea, Theodotus (of Laodicea), Paulinus (of Tyre), Athanasius (of Anazarbus), Gregory (of Berytus), Aetius (of Lydda), and all the bishops of the East declare that God exists without origin before the Son, they are made anathema by Alexander’s sentence; all but Philogonius (of Antioch), Hellanicus (of

Tripoli in Phœnicia), and Macarius (of Jerusalem), heretical, ill-grounded men, who say, one that he is an utterance, another an offspring, another co-ingenerate. These blasphemies we cannot bear," &c.¹

Eusebius of Nicomedia, the ecclesiastical adviser of Constantia, the Emperor's sister, declared in favour of Arius, and offered him a refuge, which he readily accepted, from the growing unpopularity which attended him in Palestine. The Council of Nicæa met in 325. Arius appeared with several bishops of his party, variously reckoned as twenty-two or seventeen. Seven—amongst these, some reckon Theodotus—Arius believed he could thoroughly rely upon. Philostorgius, however, does not reckon Theodotus among the twenty-two of the party of Arius, but he is given as one by Theodoret. It is certain that he subscribed the Creed, and that without a struggle, such as that made by Eusebius of Nicomedia, Theognis of Nicæa, Maris of Chalcedon, and the Libyan bishops Theonas and Secundus. Finally all yielded, fearing the banishment with which they were threatened by the Emperor, except the two Libyans, who were condemned with Arius. Yet no sooner were Eusebius and Theognis returned to their dioceses, than they began to teach the Arian heresy with increased vehemence, harboured the heretics who had been driven out of Alexandria, and protested that their subscription had not been given to the Nicene Creed. They had succeeded, it is said, by bribery, in getting at the document and effacing their names. These two bishops openly communicated with the Arians. Theodotus seems also to have shown his antagonism to the Nicene faith, though he probably did not go to the same extremes as Eusebius and Theognis; for whereas Constantine banished these bishops, he contented himself with writing to Theodotus to caution him to be more circumspect, and to take warning

¹ Theod. H. E. lib. i. c. 5.

by the punishment inflicted on Eusebius and Theognis, and rid himself of the evil influence they had exerted on his mind.

But in 328 Constantine fell under the influence of his sister Constantia, and this led to the recall of Eusebius of Nicomedia, of Theognis, and of Arius.

But though Arius had returned to Alexandria, S. Athanasius, now bishop of that important see in the room of his friend and patron, Alexander, refused to receive him to communion. The Arian party, which now had the ear of the Emperor, resolved to effect his ruin, as well as that of other most zealous champions of the Catholic faith. Various calumnies were circulated about Athanasius, and he was summoned before the Emperor to answer to the charges made against him. Constantine speedily detected their emptiness, and discharged him.

In the meantime a more successful attack had been made against Eustathius of Antioch—a confessor, very learned and eloquent, a writer, and a zealous opponent of Arianism. Eusebius of Nicomedia, a crafty, unprincipled man, accomplished his purpose by means most discreditable. He feigned a burning desire to see the magnificent church of the holy sepulchre, which Constantine had built at Jerusalem. The Emperor was so pleased at the expression of this wish, that he furnished him with funds to make the journey, and placed the state conveyances at his disposal. Eusebius took with him Theognis of Nicæa, and they arrived together at Antioch. S. Eustathius received them in a friendly manner, and without suspicion, and saw them on their way to Jerusalem. There they met other Arian bishops whom they had secretly summoned to assemble there, under one pretext or another, Theodotus of Laodicea, Eusebius of Cæsarea, Patrophilus of Scythopolis, Aetius of Lydda, &c. When all were gathered, they set off together to Antioch, and invited

Eustathius to hold a council. He was still unsuspecting, and called together some of his suffragans. Then, suddenly the Arian party introduced a woman with a baby in her arms, and charged Eustathius with being its father. The wretched woman had been suborned to make this accusation by Eusebius and those acting in concert with him. The bishop of Antioch, taken with surprise, indignantly demanded some evidence against him other than the word of this woman. But the Arians were in the majority. They put the woman on her oath, took down her deposition, and in spite of the outcries and remonstrances of the other bishops present, condemned and deposed Eustathius. Eusebius and Theognis at once posted off to the Emperor, leaving Theodotus and the rest of their party in Antioch. Eusebius told the Emperor that the patriarch of Antioch had been convicted of having seduced a woman, before a Council held in his own city, that his flock were indignant, and demanded Eusebius of Cæsarea in his place, and that on account of his profligacy and sabellianism, the Council had deposed Eustathius. He hinted also that the bishop of Antioch had grossly insulted Helena, the mother of Constantine, to her face. Constantine had only just lost his mother, and he took fire at once at the insidious suggestion. He sent orders that Eustathius should be brought before him.

In the meantime Antioch was in an uproar. Part of the population sided with Eustathius, part believed the charges made against him. The excitement was intense; soldiers and magistrates, the very heathen, took part in the contest, and came to blows. The armed hand of the Emperor was obliged to restore tranquillity. He banished Eustathius to Trajanopolis, and the unfortunate bishop died in exile.

Shortly after, the woman who had accused him fell ill, and confessed before many bishops and clergy that she

had been bribed to make the charge, and assured that she would not be committing perjury, for the father of the child was indeed named Eustathius, but was a coppersmith in Antioch.

Eusebius of Cæsarea, however, did not think fit to leave his see for that of Antioch, and wrote to the Emperor to state his reasons.

Constantine sent a letter to Theodotus, Aetius, and others of the Arian bishops assembled at Antioch, which Eusebius has reported,¹ in which he approved of what had been done.

Nothing more is known of Theodotus, except one circumstance of no great importance. There were at Laodicea a priest named Apollinaris and his son, a lector, bearing the same name. There was at that time in Laodicea a pagan sophist of some note, named Epiphanius, a great friend of the two Apollinares, and he gave instructions to the younger. One day Epiphanius recited a hymn in praise of Bacchus, in presence of several persons, amongst others of these two men. Before doing so, he repeated the formula, "Let those who are uninitiated or profane depart," but neither Apollinaris, father or son, nor any of the Christians present, left the room. When Theodotus heard of this he was indignant. After rebuking the laymen, he pardoned them; but he publicly blamed the father and son, because they were in holy orders, and excommunicated them. Only after they had done penance with fasting and tears did he readmit them to communion.

Theodotus has only crept into the Roman Martyrology through an oversight. Ado, Usuardus, and other early martyrologists, seeing the high praise accorded him in the "Ecclesiastical History of Eusebius," and knowing nothing of his Arianism, and his association with Eusebius of Nicomedia in the scandalous transaction at Antioch, rashly placed him

¹ Vit. Const. c. 62.

in their Sacred Kalendars. It is much to be regretted that Baronius did not cancel his name when he revised the Martyrology.

S. MARCIAN, H.

(A.D. 388.)

[Roman Martyrology, inserted by Baronius. By the Greeks on Jan. 18, and on Nov. 2. Authority :—Theodoret, Philotheus, c. 2.]

THE desert of Chalcis was in the borders of Syria, and extended to the Euphrates. In the fourth century it was inhabited by anchorites, of whom the most famous are S. Avitus and S. Marcian. "Avitus," says Theodoret, "was a holy man endowed with great wisdom. He was older than S. Marcian, and had entered before him into the exercises of the monastic life. His desert, which formed part of that of Chalcis, was more northerly than that of this saint, bending towards the east, and much exposed to the north-east winds. He had built there a little cabin, where he lived a very austere life, to which he had inured himself by long habit of mortification. Having heard of the virtues of S. Marcian, he thought it would greatly profit his soul to visit him." Such was Avitus, who has not found a place in any sacred kalendar. Marcian has been more fortunate. "This latter," says Theodoret, "had three countries, the town of Cyrus, the desert, and Heaven. Cyrus saw his birth, the desert nourished him in piety, and Heaven clothed him with virtues. He was of patrician race, and consequently of a noble and wealthy family. His form was comely, his face handsome, and he was regarded, before he quitted the world, as one of the most engaging and finest looking men of his city and time. He figured at Court with distinction, and a career in the profession of arms or in politics seemed to open before him, when he cast aside all the advantages of his birth,

station, and education, and flying to the desert of Chalcis, built himself a little cell in which he could scarce lie at length or stand up, surrounded it with a little yard, and gave himself up to heavenly meditation, reading, and prayer." "The chanting of psalms," says Theodoret, "succeeded prayer; and prayer followed psalm-chanting, and the reading of the Divine Scriptures succeeded both." The consolation he drew from reading took the place of human consolation. He seemed to hear the voice of God speaking to him from the inspired page, and when he prayed, he was answering and appealing to the God who had addressed his soul. He ate only in the evening, and then but a quarter of a pound of bread daily. He thought it better to eat a little daily than to fast for several days. "For," said he, "when one eats nothing for some days, the body is so exhausted, that the soul participates in its exhaustion, and is not able to acquit its duty before God; and when one eats, it is with avidity and to excess, so that the stomach is overcharged, and the spirit is weighed down by slumber."

He had two disciples, Eusebius and Agapetus; the saint did not lodge them in his cell, where indeed there was not room for them, but made them build cells for themselves near it, and they performed together their service of prayer and praise.

One night Eusebius, curious to know what Marcian was doing in his hovel, peeped through the little window and saw him praying, and a light, mysterious and unearthly, playing round his head. Marcian was very humble, and indignantly refused to be regarded as a miracle-worker. This was so well known that few dared to importune him to attempt to heal the sick. He never would speak with lay persons except at Easter; and even then, should they assail him with requests to exert miraculous powers to relieve the sick, he withdrew in annoyance and shame.

There was a person of distinction at Berœa, five days' journey from where Marcian lived, who had a daughter deranged. He came all the way to the desert of Chalcis to entreat the hermit to bless a vial of oil with which he might anoint and heal his daughter. But he was speedily informed that Marcian saw laymen only at Easter, and as this was not the favoured season, the father went to an aged solitary whom Marcian greatly respected, and told him his desire. After much hesitation the solitary engaged to take the bottle to Marcian and get him to give his benediction to the oil. The old man accordingly went to the saint, was admitted into his cell, and conversed with him. But his heart failed him, knowing how much Marcian objected to the request he had it in his mind to make, and he went away without obtaining the desired blessing. A few days after he visited the saint again, taking with him the bottle as before. Marcian suspected that there was something which made the old solitary pay him two visits with so small an interval of time between them, and asked him what the real object of his visit was. Then the old man produced the vial and told the tale. Marcian indignantly dismissed him, and peremptorily refused to bless the oil. So the officer was obliged to return disappointed to Berœa. But on his arriving there, he learned to his great joy, that his daughter had recovered the use of her reason on the very day that Marcian had refused his benediction to the vial.

One day Flacius, bishop of Antioch ; Acacius, bishop of Berœa ; Isidore of Cyrus, and Theodore of Hierapolis, came to visit him. He received the bishops with the respect due to their rank, and all sat down and waited in silence, till he should open his mouth and give them some spiritual instruction. But he said nothing. Then one of the company said, "My father, these illustrious prelates have come to receive a word of edification from thy lips."

Marcian rose, looked round and said, as he swept the horizon with his outstretched hand, "God speaks to us from all Creation, through every creature. And look here," he pointed to his copy of the Sacred Scriptures, "He speaks to us also from the holy books. What more can you want from a poor learner like Marcian?"

Not long after this visit, Avitus, the aged hermit, came to see him. Marcian opened the gate to him, and received him with tokens of profound regard. Seeing that the old man was faint with his journey, he bade Agapetus at once cook herbs and vegetables, and prepare their meal. Whilst the two hermits were conversing together, after saying nones, Agapetus entered with the table, laid on it bread and the cooked herbs, and Marcian said to his guest, "My father, let us eat together." It was then three o'clock in the afternoon, and the solitaries did not usually break their fast till sunset. Avitus hesitated, and said that he never ate till evening.

"We have the same custom," said Marcian, "and keep the same rules. We prefer work to ease, and fasting to plenty; and if you only take nourishment after sunset I do the same. But," he added, "charity is dearer to God than fasting. Charity He commands us, and fasting is what we impose on ourselves. Sit down and eat with me." So they sat down together and partook of the humble repast with thankful hearts. Avitus remained three days with Marcian, and then they separated, never again to meet in the flesh.

The sister of Marcian came from Cyrus with her son to see him. He received the young man, but refused to hold converse with his sister, as he would not hold any communication with women. The young man told him that he had brought a convoy of provisions, and begged his uncle to accept it.

"Did you give any of the food to the solitaries, and to the

monasteries on your way hither?" asked Marcian. The young man said he had not done so.

"Then," said the hermit, "I will have none of your gift, for you have followed the instincts of flesh and blood, and not the dictates of tender charity."

S. Marcian was a staunch upholder of the Catholic faith against the Arianism which flourished under the favour of the Emperors Constantius and Valens. He equally opposed Sabellianism and Apollinarism. There was a hermit in his neighbourhood named Abrames, who followed the Quarta-deciman schism, that is, notwithstanding the decision of the Council of Nicæa, persisted in celebrating Easter on the fourteenth day of the moon, after the Jewish mode of reckoning the Passover. S. Marcian sought him out, and succeeded, though with difficulty, in bringing him round to the Nicene usage.

When he was very old, many were impatient to appropriate his relics. The proprietor of the land where his cell was, reared a tomb to receive the body, some time before he died. His nephew Alipius, thinking that he had a right to his uncle's body as nearest of kin, erected a chapel to contain it. A rich lady named Zenobiana built another chapel in Chalciris, and several other persons erected similar chapels.

The poor old man, becoming nervous and distressed lest he should be pulled to pieces after death by these eager relic worshippers, made his disciple Eusebius swear solemnly to bury him secretly as soon as he died, and not to confide the situation of his grave to any save two of his disciples in whom he had confidence. Eusebius did as he was required, and for many years it was not known what had become of the body of the hermit Marcian. Fifty years after his death, the only surviving disciple of the three who had known the place where he was buried, finding that the chapels had all been supplied with relics of other saints, revealed the spot ;

and the body was solemnly translated. This took place only two years before Theodoret wrote his "*Philotheus*," which was in 440. Consequently the translation took place in 438, and the death of Marcian fifty years before, in 388.

S. ERC, B. OF SLANE.

(A.D. 513.)

[Irish Martyrologies on this day and on Oct. 2. On this day the Drummond Kalendar. Authority :—Mention in the Lives of S. Patrick and S. Bridget, &c.]

ERC, bishop of Slane, was consecrated about the year 465. He was a friend of S. Patrick and of S. Bridget. Little more is known of him. He died at the advanced age of ninety, in 513.

S. WULGAN, B.C.

(7TH CENT.)

[Belgian and Gallican Martyrologies; also May 21. Molanus and Saussaye. Authority :—A late Life of no interest, published in the *Acta SS. Belgii*. v. p. 253.]

THE town of Lens in Artois honours with special devotion S. Wulgan, said to have been an Irishman, who preached the Gospel in Belgic-Gaul. In Picardy a Wulgan is also honoured, and it is possible that there was but one Wulgan, the apostle of both Artois and Picardy; but there are no details which allow either of their identification or of their separation. Wulgan of Lens passed many years preaching to the Atrebatii and Morini, and he seems to have been a regionary bishop, his orders having been given him in Ireland before he left the country on his apostolic mission.

Later he received permission from the abbot of the monastery of S. Vedast at Arras to live in a little cell as a recluse. On his death he was buried at a place called the "*Terminus hominum bonorum*;" and which was probably the cemetery of the monastery. Afterwards the inhabitants of Lens asked for his body, over which miracles of healing had been wrought, and they buried it in their church dedicated to the Blessed Virgin. The date of this elevation and translation of the body of S. Wulgan to Lens is not known, but it took place certainly before 1050, as Balderic in his Chronicle speaks of it as having been made long before.

SS. MAURA AND BAYA, VV.

(10TH CENT.)

[The Aberdeen Breviary on Nov. 3. Adam King's Kalendar gives Maura on Nov. 2, and "Baye, virgin in Scotland under King Donald," on Nov. 1. It is probable that Baya has been confounded with Begha or Bees, Nov. 1. There were two S. Beghas, and Baya—only another form of Begha—is a third, distinct from the other two. Dempster, in his Scottish Menology, gives Bay, virgin, friend to Donald VI., on Nov. 1, and Maura, V. in Cuninghame, on Nov. 2.]

S. MAURA (Maur) was a solitary who lived at Killmaur in Ayrshire, in the reign of Donald VI. (893-904). S. Baya (Begha), who was intimate with the King, is said to have inhabited the island of Cumbrae, where she lived in solitude, surrounded by beasts and birds, and where she received the visits of S. Maura. What S. Maura learnt from this holy woman she taught to the virgins associated with her in the religious life. Nothing could exceed the austerity of these saints. S. Maura finished her life at Killmaur where she had lived. S. Baya died in her island, where a chapel was raised over her remains. The love of solitude that dis-

tinguished her in life was attested by miracles after death: for the rector of the church of Dunbar, attempting to carry off her relics, encountered so great a storm that he was obliged to desist. The chapel still exists in Little Cumbræ, near the top of the hill, a little north of the castle. It is thirty-three feet long by eighteen feet wide.

S. WILLEBOLD OF BERKHEIM, C.

(A.D. 1230.)

[Venerated in the diocese of Constance. Authority :—A Life in Werfer u. Steck. Heiligen Legende, Ulm, 1864, pp. 1006-9.]

ON November 2nd, All Souls' Day, in the year 1230, a faint, sick youth of scarce twenty-three years, in ragged pilgrim habit, came into the little village of Berkheim, in the Illerthal, on the high road between Memmingen and Biberach. He had crept, with a death sickness on him, over the pass from the Inn valley into Bavaria, by Nassereit, Lermos, and Reutte. With failing strength he had made his way past Füssen, along the more level hop-grown fields to Memmingen. Then he had crossed the bright Iller, foaming from its not very distant seven sources in the glorious Algaü Alps above Oberstdorf. And as night fell, without money to pay for a room in the little inn of the Crown, he crawled into the hay-loft of the hostelry, and lay down to die on the sweet hay of the past summer, dead clover, hare-bells, and golden-balls.

No one in the village gave a thought to the poor young pilgrim. No kind hand ministered to the boy as he struggled in his last agony. Here and there, throughout the night, some widow or orphan sobbed and prayed in the last hours of All Souls' Day for the dear ones recalled to mind by the solemnities of the Church at that season. Suddenly, at

midnight, the church-bells began to peal joyfully. The people started from their beds, hurried out into the one street of the village, thinking that there must be a fire, and that the bells sounded the alarm. But no light was in the belfry, and still, rung by unseen hands, the bells pealed loudly. The whole village was speedily out of doors, wondering and alarmed. Then a strange light was seen to issue from the hayloft of the Crown inn, and the villagers hastened to it, fearing lest the fresh hay might have caught fire by spontaneous combustion. There they found the pilgrim lying dead, with a mysterious glow-worm light surrounding the emaciated form. The body was raised and carried forth: the sweet scent of the new hay hung about it, and the wondering people heard, soft and inexpressibly sweet, a distant unearthly strain of music. Nothing further was needed to satisfy them that the poor pilgrim was a saint; but this growing conviction became firmly established when they discovered who he was.

He was, in fact, Albert von Calw, son of the noble house of Beutelsbach, which had given two popes to the Church, Leo II. and Gerard Count of Calw, bishop of Aichstädt in 1040, and sovereign pontiff in 1054, under the title of Victor II. The history of the young count gradually became known. His name was Albert, he had been brought up in wealth, but had gone forth in 1229 from the family castle and his parents, on a pilgrimage to the Holy Land, under the name of Willebold. No details of his adventures on this pilgrimage have reached us. We know nothing more of him till he died in the hayloft of the Crown at Berkheim.

His noble parents erected a monument over him, representing him in his pilgrim's habit, staff in hand, treading on a dragon, and the inscription, "Here rests Willebold, pure in body, who lived so that he is made associate with the saints." Forty-three years after, Berchthold, conventual of Münch-

Roth, and pastor of Berkheim, in consequence of a vision, took the body up. Miracles attended the elevation. A shrivelled hand stretched to touch it was healed, a boy born deaf and dumb obtained his speech and hearing, a maniac came to his right senses.

In 1703 Abbot Martus, vicar-general, built a new and larger church at Berkheim, and placed the sacred body before the altar of the Five Wounds. The bishop-rural, Ferdinand Conrad Geist of Constance, came in 1705 to Berkheim, to consecrate the new church, and sanctioned the veneration of S. Willebold, in accordance with the directions of the bull of Urban VIII. of May 12th, 1625, which permits veneration of a holy person not enrolled in the Martyrology, if it can be proved that this has been customary for over a century. In 1731, by permission of Bishop John Frank, the five hundredth anniversary of S. Willebold was celebrated with an imposing procession, in which the relics of the saint in a costly shrine were carried by the canons of Münch-Roth. The body was then enclosed in a shrine of tin, and laid under the altar. On this occasion S. Willebold was chosen as second patron of Berkheim. To this day crowds of pilgrims visit the church and shrine, and many miracles of healing are wrought by the intercession of the pilgrim-saint.

November 3.

- S. QUARTUS, *Disciple of the Apostles*; 1st cent.
 SS. GERMANUS, THEOPHILUS, CÆSARIUS, AND VITALIS, *MM. at Cæsarea in Cappadocia*; A.D. 250.
 S. PAPULUS, *P.M. at Toulouse*; circ. A.D. 250.
 S. VALENTINE, *P.M.*, AND HILARY, *Deac. M. at Viterbo* A.D. 304.
 S. FLORUS, *B. of Lodève in France*; 5th cent.
 S. DOMNINUS, *B. of Vienne*; circ. A.D. 536.
 S. GWENÆL, *Ab. of Landevenec in Brittany*; circ. A.D. 570.
 S. SYLVIA, *Matr. at Rome*; end of 6th cent.
 S. WINEFRED, *V.M. at Holywell in Flint*; 7th cent.
 S. HUBERT, *B. of Liège*; A.D. 727.
 S. PIRMINUS, *Ab. B. in Germany*; A.D. 758.
 S. ODRADA, *V. at Alem, near Bois-le-Duc in Holland*; 8th cent.
 S. ENGLAT, *Ab. at Tarves in Scotland*; 10th cent.
 S. ERMENGOLD, *B. of Urgel in Spain*; A.D. 1035.
 S. MALACHY, *Abp. of Armagh*; A.D. 1148.
 S. IDDA, *Countess of Toggenburg, at Fischen in Switzerland*; A.D. 1226.

S. QUARTUS.

(1ST CENT.)

[Roman Martyrology. Usuardus, Notker, &c. Greek Menæa and Menologies, that of Basil on Nov. 10, along with Olympias, Herodius, Sospater, Erastus, and Tertius. So also the Glagolitic Kalendar and the Russian. But the Greek Menæa, published at Venice in 1585, also on Sept. 3. Authority:—Rom. xvi. 23.]



QUARTUS, a Christian of Corinth, "a brother," is said to have been one of the Seventy disciples; and there is a tradition that he also became eventually bishop of Berytus, but this rests on the uncertain testimony of the pseudo-Hippolytus.

S. PAPULUS, P.M.

(A.D. 250.)

[Gallican Martyrology of Saussaye. Breviaries of Carcassonne and Toulouse. Authority :—The Lections in the Carcassonne Breviary, of no historical value.]

S. PAPULUS is said to have been a priest in company with S. Saturninus, whose not altogether untrustworthy Acts we have. Papulus followed Saturninus into Gaul. On reaching Carcassonne, the magistrate Ruffinus shut them up in a tower, but they were delivered by the Most High, and went on their way to Toulouse. There their preaching met with great success. When S. Saturninus went into Spain, he confided the care of his converts in Toulouse to S. Papulus. His miracles, and success in converting people to the faith so exasperated the heathens, that they laid hold of Papulus, and after having subjected him to insult and torture, they cut off his head at Lauraguais, where in after times a church, and then a monastery, were erected. The body of S. Papulus was translated to the church of S. Saturninus at Toulouse, where it is still religiously guarded and honoured. In French he is called Saint Popoule.

S. FLORUS, B. OF LODEVE.

(5TH CENT.)

[Saussaye's Gallican Martyrology. But at Saint-Flour the festival of this saint is celebrated on June 1. Authority :—An untrustworthy Life from MSS. published by Joannes de Plantavit de la Pause, Bishop of Lodève, in his "*Chronologia præsulum Ludovensium*," 1634.]

AFTER the received fashion in France, the founders of the several churches are thrust back into Apostolic times.

Accordingly S. Florus, first bishop of Lodève in Auvergne, is said to have been one of the seventy-two disciples of our Lord, and to have been baptized by Christ Himself, and therefore to have become His special spiritual child. After the Ascension and the descent of the Holy Ghost, he attached himself to S. Peter, and followed him to Romé. The holy apostle sent Florus into Aquitain, and he settled at Lodève, where he laboured to bring the idolatrous Volcæ to the religion of Christ. His preaching had such success that his converts cut down the trees they had previously venerated. From Lodève he went among the Arverni, taking with him Gennadius, a priest, and Justus, a deacon. When near Bolesmes his companions were so oppressed with the heat and with thirst, that the saint had compassion on them, and driving his staff into the earth, produced for their relief a fountain of refreshing water. This spring, now covered with a little building, and surmounted by a cross, in the midst of a little wood, bears the name of "La Fontaine de Saint-Flour," and is now-a-days regarded as miraculous.

Thence Florus and his companions pursued their way by the roots of Mont Cantal, through the ravine of Planèse, and ascending a little basaltic hill called Mons Indiciacus, he planted on it a little chapel which he dedicated to S. Peter, and made this the centre of his mission. This became the origin of the church and town of Saint Flour. How long he lived there, and when he died, is not known. A grotto is shown at the base of the hill to which he is said to have retired for prayer.

Such is the legendary Life. But as the successor of S. Florus, named Maternus, sat in 506, we are probably not wrong in placing Florus in the fifth century.

S. GWENÆL, AB.

(ABOUT A.D. 534.)

[Gallican Martyrology. Vannes Breviary; those also of Saint-Pol-de-Leon and Quimper. Authority:—A Life given by Albert le Grand from the old legends of Landevenec, Vannes, and Quimper. Also a Life, written about 818 by an unknown author, inserted by Menardus in his Benedictine Martyrology, 1629, p. 365, &c.]

GWENÆL or Gwen-ail, which means "the White Angel," was the son of Runelin, a noble in Western Brittany, and his wife Levenez. They lived at Quimper. When he was a child, S. Winwaloe happening to pass that way, Gwenael ran to the abbot and knelt to him for his blessing. The holy man was pleased with the boy, and asked him if he would come to him in his monastery of Landevenec. The child readily replied that he would do so. "You are too young now," said the abbot; "when come to years of discretion, you will find your way to me." The boy was, however, so earnest in his desire to follow him at once, that Winwaloe asked his parents if they would allow him to follow his vocation, and when they consented, he took Gwenael with him to Landevenec. There he surprised all by his fervour. He adopted a system of mortification which was much in vogue among the Irish and Scottish saints. On winter nights he plunged himself up to the shoulders in the abbey fish-pond, and remained in the water till he had recited the seven penitential psalms. After having spent forty-three years in the abbey, S. Winwaloe died, and S. Gwenael was elected abbot in his room. Gwenael remained abbot for seven years and then resigned, that he might visit the saintly abbots of Britain. He took with him eleven monks, and crossed the sea to Cornwall and Wales, and spent four years in Britain. Then, warned by an angel to

return to Brittany, he set sail and reached the islet of Groix, when the bells of the monastery rang of their own accord on his landing. He did not remain there long, but came to the mainland, and revisited Landevenec, but could not be persuaded to resume the abbatial authority for longer than three years. Then, desiring retirement, he went to an islet with two companions only, and built three cells in a wild and lonely spot. As there was a deficiency of water, he made the sign of the cross on the ground, plunged his staff into the soil, and a fountain gushed forth as he withdrew it. As he was one day visiting a hermit named Caradoc on the mainland, a deer, pursued by the hunters of Hoel I., took refuge under his mantle. The huntsmen told their prince what had occurred, and he sent for the saint. Gwenael went to him, and Hoel endeavoured to persuade him to remain with him. But Gwenael sought solitude, and no promises of favours could induce him to leave his loved isolation for the noise and distraction of a Court.

The chief having reluctantly permitted him to depart, he retired to Vannes, where he died shortly after. The date of his death must be fixed by that of S. Winwaloe, which took place some sixteen years before that of S. Gwenael. S. Winwaloe died on Saturday, the 3rd of March, in the first week in Lent; a date which may be either 507, 518, or 529. Probably it was in one of the latter years. If so, Gwenael died in 534 or 545. It is impossible to say in which. Albert Le Grand fixes his death in 467, but his dates are not in the least to be relied on. Lobineau gives 580; the Paris Breviary 570; Dom Morice, in the notes appended to his History of Brittany, gives 518. He was aged seventy-five when he died. The body of S. Gwenael was taken to Vannes and buried in the cathedral, where his tomb is still shown, near an altar that bears his name. In 956, for fear of the Danes, his relics were transported to Paris. They were afterwards

taken to Corbeil. The cathedral of Vannes possesses a portion of the relics. Those at Corbeil were lost at the Revolution. A chapel dedicated to the saint exists at Ploneis near Quimper; another near Saint-Pol-de-Léon; a third near Landivizian, and a fourth half-way between Landernau and Plougastel, where there is an ancient statue of the saint.

S. WINEFRED, V. M.

(7TH CENT.)

[Roman Martyrology. Sarum and Hereford Kalendars, not that of York. Authority :—A Latin Life, the MS. of which is in characters of the middle of the 11th cent., published by Rees, “Lives of the Cambro-British Saints,” p. 198-209. The MS. has the superscription in a much more modern hand, “Per Elerium Britannum monachum, anno 660, aut Robertum Salopiensem, anno 1190.” It is by neither. This MS. is among the Cottonian MSS. in the British Museum. There is another, however, in the Bodleian Library, Oxford, which is probably that written by Robert, Prior of Shrewsbury. Of this latter an English translation was published by Dr. Fleetwood, bishop of S. Asaph, in 1713, with the following title, “The Life and Miracles of St. Winefred, together with her Litanies, and some Historical Observations made thereon.” See also Leland, *Itin.* iv. p. 128, ed. Nov. Also the Welsh Life of S. Beuno, published by Rees.]

S. WINEFRED, or more properly Gwenfrewi, cannot have belonged to a royal family, for her name does not occur in any of the Welsh pedigrees of saints; and this agrees with the account in her Life, which certainly represents her as the daughter of a man of some means, but not as wealthy and noble. The date at which she lived can only be fixed by the names mentioned in her legend. Her father was named Teuyth ap Eylud, and lived in Tegengle; he is described as a “valiant soldier.” Winefred was his only daughter, a very modest, beautiful, girl. S. Beuno came to Tegengle, and lodged with Teuyth, who asked him to train his daughter

for heaven. S. Beuno obtained from the king a piece of land at Belaye, and there he built a cell and a chapel, where he said mass daily.

One Sunday whilst Teuyth and his wife were at mass, Caradoc ap Alauc, a youth of royal blood, was out hunting, and feeling hot and thirsty, he halted at the cottage of Teuyth, hitched up his horse, and went in to ask for something to drink. He found the beautiful Winefred alone there, and being a young man of ungovernable passions, and without scruples, attempted insolent familiarities. Winefred ran from him through the door into the inner room, pretending she was going to put on her Sunday gown, and opening the back door of the house, fled down the valley to the little chapel of S. Beuno. Caradoc, finding the girl did not return, jumped on his horse and pursued her. He caught her up at the chapel door, and then in his anger he struck her with his dagger on the throat so as to wound her. Where the blood flowed the rock opened, and a spring bubbled up. S. Beuno rushed to the chapel door and cursed the young man, who at once disappeared after other game.

Under the hands of her parents and S. Beuno, Winefred rapidly recovered, and when Beuno left, she promised to send him a cloak of her own weaving every year, in gratitude for the instructions he had given her, and this she always did.

During the life of Winefred a Council of the abbots and bishops of Wales was held, and it was decided that some discipline should be introduced among the solitaries who were scattered over the country, and that they should be brought into communities under proper heads. Thus eleven virgins were united under the control of S. Winefred, who lived on the spot where Beuno had built his cell, and her fountain had gushed up.

Leland says that Elerius, the British monk, built a double



S. WINEFRED.

monastery in the vale of Clwyd, for both sexes, and that S. Winefred was placed in this.¹

Such is probably the real story of the virgin Winefred, but it is much more marvellous in her Legend. In that Caradoc with a sweep of his sword cuts her head clean off, and Beuno puts it on again, and the head adheres to the trunk, leaving only a small red line where the gash had been. As for Caradoc, when cursed, "he melted like wax." Perhaps this is a poetical way of saying that he cried.

When Winefred desired to send the cloak to Beuno, she put it on a stone in her well, and the stone floated it down the stream and river out to sea, and away to the spot where Beuno was.

"The stones of the well appear bloody at present as they did at first, and the moss smells as frankincense, and cures divers diseases."

It is very improbable that Caradoc should have cut off her head; it is not improbable that, in a fit of anger, or by accident, he may have wounded her in the throat. Some pebbles streaked with red veins, which look bright as blood under the clear water, are still shown as marked with Winefred's blood. The red is caused by iron in the stone. The moss still grows at the margin of the water, but has lost its scent of frankincense. The spring is an exceedingly beautiful and copious one, it pours forth in great abundance from under a singularly beautiful vaulted Gothic edifice. Near at hand is the old chapel of S. Beuno, now converted into a Grammar School. M. de Montalembert says: "At the spot where the head of this martyr of modesty struck the soil, there sprung up an abundant fountain, which is still frequented, and even venerated, by a population divided into twenty different sects, but animated by one common hatred for Catholic truth. This fountain has given its name to the

¹ De Scriptor. Brit. c. 49, Ed. Hearn.

town of Holywell. Its source is covered by a fine Gothic porch of three arches, under which it forms a vast basin, where from morning to evening, the sick and infirm of a region ravaged by heresy, come to bathe, with a strange confidence in the miraculous virtue of these icy waters."

The explanation of the marvellous tale as given above is the most probable, viz., that Winefred was only hurt by her angry admirer, and that a little wound on the throat was magnified by legend into her head being cut off. But there is another solution, according to which there were two Winefreds: one a real martyr in defence of her chastity, the other a nun who lived somewhat later; and perhaps these two have been run together, and the later existence of a Winefred accounted for by making the first Winefred restored to life. It is remarkable that in the survey of "*Domesday Book*," which includes the County of Flint, neither church, chapel, nor well of S. Winefred is mentioned, affording the presumption that the story and celebrity of the saint are of later date than the Norman conquest.

S. HUBERT, B. OF LIEGE.

(A.D. 727.)

[Ado, Usuardus, Notker, &c. *Roman Martyrology*. Sarum and York Kalendars as Eustace, but Hubert is meant. Authorities:—A Life by an anonymous contemporary writer in *Surius Vit. SS.* 3 Novr. vi. p. 50. From c. 21, is an addition by a later hand, Jonas (830). *Conversio S. Huberti ap. Duchesne, Hist. Franc. sc. i. p. 678.*]

S. HUBERT, the patron of hunters, was the son of Bertrand, Duke of Aquitain, descended from Clothair I.¹ His mother, Hugbern, was granddaughter of Blithild, daughter of the

¹ Clothair I. had a son named Chramne, Duke of Aquitain, whose son was Bogis, father of Bertram. Blithild, daughter of Clothair I., married her cousin Childeric, and by him had Arnoald and Bogis, and Bogis was the father of Hugbern and S. Oda.



S. HUBERT. After Cahier.



same Clothair, and sister of S. Oda. He was born in 656. Bertrand was engaged in contest with Ebroin, mayor of the palace, and Hubert for safety was sent to his aunt, S. Oda, in Austrasia. She placed him with Pepin of Herstal, mayor of the palace in Austrasia, as Ebroin was mayor in Neustria. The last years of the Merovingian line of kings were full of struggles between the rival mayors. Gallo-Roman feeling was more prevalent in Neustria, Germanic in Austrasia. The majority of the Neustrian mayors, especially Ebroin, supported the interests of royalty and a policy of centralization, the Austrasians those of the landholders, and a policy of disintegration. When the Merovingians were indisputably nothing but sluggard kings, and when Ebroin, the last great mayor of the palace of Neustria, had been assassinated (in 681), and the army of the Neustrians destroyed at the battle of Testry, in 687, the ascendancy in the heart of the whole of Frankish Gaul passed to the Franks of Austrasia.

It was in the Court of Pepin, during the time that he was engaged in this long struggle, that Hubert grew up. At the age of six-and-twenty he married Floriban, daughter of Dagobert, Count of Louvain. He was fond of hunting, and followed the wild boar and the stag in the vast forest of the Ardennes.

Here follows the curious story of the conversion of S. Hubert, which has been taken from the story of S. Eustace (Sept. 20), and appropriated, by what means is not clear, to the northern saint. The story is to this effect: his love of hunting took such possession of his soul, that he even went in pursuit of game on Good Friday, in the Ardennes. On that day he got separated from his companions, and in the midst of a dense wood he came suddenly on a great stag, which bore a crucifix between its horns, and Hubert heard a voice issue from it, saying, "Turn to the Lord, or thou wilt fall into the abyss of hell!" Hubert jumped off his horse,

and fell on his knees before the miraculous cross, and prayed to be told what he should do.

The figure on the cross replied, "Go to Maestricht to my servant Lambert, and he will tell thee what thou must do." Then the stag withdrew into the depths of the forest, and was seen no more.

The fact of S. Hubert being buried in the heart of the great forest of the Ardennes caused him to be invoked by the hunters therein, and thence his name came to be generally associated with huntsmen, and he to be regarded as their patron. To account for this patronage, however, the story of the miraculous conversion of S. Eustace was foisted into the history of S. Hubert. The story of S. Eustace was probably composed for polemical purposes in the struggles against the Iconoclasts. It was originally written in Greek, and pertains to that period. The trace of the importation remains in the fact that S. Hubert is frequently called S. Eustace; thus in the York and Sarum Kalendar he is entered on November 3 under this name.

The real turning point of his life was the death of his wife Floriban, after only three years of happy married life. She died in her confinement (685), leaving a child, Floribert, the pledge of her love to the disconsolate Hubert.

Weary of the world, which was now a blank to him, Hubert resigned to the king his military baldric and collar, and went into Guienne to see his father, who was dying. He was in time to receive his last sigh. Then having abandoned his pretensions to the duchy,¹ which was his by right of seniority, to his brother, Eudes, he returned to the neighbourhood of the Meuse, and casting himself at the feet of S. Lambert, bishop of Tongern, placed himself and his son Floribert, at the disposal of the saint. He was sent to learn

¹ So it is said, but it is most improbable, Eudes was almost certainly the eldest son of Bertrand.

to conquer himself in the solitude of the Ardennes, the forest land he had so loved as the scene of exciting sport.

He spent about ten years in these wilds, living as a hermit, tasting the joys and hardships of that wonderful life. Then he went to Rome.

A strange story is told by late writers of his visit there. Whilst Hubert was in the Holy City, S. Lambert was murdered. At the same hour an angel appeared to Pope Sergius I., and gave into his hand the pastoral staff of the martyred bishop, bidding him ordain in the room of Lambert a man whom he would see in the basilica of S. Peter, and whom he described to him. When Sergius awoke he found the pastoral staff in his hand; he went to S. Peter's, and seeing there a man such as was described, put the staff of Lambert into his hands, and forthwith consecrated him to the vacant see of Tongern. During the ceremony an angel brought from Belgic Gaul the pontifical habits of S. Lambert, and placed them at the disposal of S. Hubert. But as there was a stole wanting, the Blessed Virgin sent him one of white silk, embroidered by her in heaven with gold thread. Moreover, S. Peter himself appeared to the saint whilst he was saying his first mass, and gave him a gold key in sign that he communicated to him some of his authority to bind and to loose. This fantastic story rests, as may be supposed, on no evidence worth consideration. It is the growth of legend in the mouths of the people. The key was one of the *claves confessionis S. Petri*, which the popes were wont to bestow as marks of special favour.¹ The stole was probably embroidered by some lady of the name of Mary, who has been exalted by popular fancy into the Queen of Heaven. It is still preserved religiously in the church of the abbey of S. Hubert, and is used to this day in cases of

¹ One of silver was given to S. Servatus of Tongern; it is now at Maestricht, and a very similar story is told of it. See S. Servatus, May 13, p. 184.

hydrophobia, which it is supposed to cure. The contemporary biographer of S. Hubert says not a word about all these marvels. He simply states the fact that S. Hubert was elected in a very ordinary and unromantic way by the clergy and people of the diocese to fill the room of Lambert. It only took a century for this nonsense to grow up and be believed, for it is related by Jonas, who dedicated to Wal-kend, bishop of Liége, about A.D. 830, his narrative of the translation of S. Hubert's relics. As soon as the new bishop had entered into the administration of his diocese, he took care to bury honourably the body of his predecessor on the spot where he had been murdered; and he transferred thither at the same time the seat of the bishopric, thus the cathedra of the bishop which had been planted at Maestricht, and then at Tongern was finally fixed at Liége. The translation of the body of S. Lambert from Maestricht to Liége took place in 711. S. Hubert built chapels at Nivelles-sur-Meuse, Hermal, and Herstal, where the body had reposed on the occasion of its transport to Liége. Pepin of Herstal, at his death, December 16th, 714, did an act of justice, which, however, led to fatal results. He had two wives, Plectrudis and Alpheid; he had repudiated the former to espouse the latter, and the Church, considering the latter marriage unlawful, had constantly urged him to take back Plectrudis. He had by her a son, Grimoald, whom, either from a father's blind fondness, or through the influence of Plectrudis, he appointed to succeed him to the detriment of his two sons by Alpheid, Charles and Childebrand. Charles, at that time twenty-five years of age, had already a name for capacity and valour. Grimoald, however, was the legitimate son of Pepin, and the Church never regarded Charles in any other light than a bastard. As Grimoald was on his way to see his father, who was dying at Herstal, he was waylaid by the agents

of Alpeid and Charles. He took refuge in the church of S. Lambert at Liège and was there assassinated. Plectrudis lost no time in arresting and imprisoning at Cologne the son of her rival Alpeid; but some months afterwards, in 715, the Austrasians, having risen against Plectrudis, took Charles out of prison, and set him at their head, proclaiming him Duke of Austrasia. He was destined to become Charles Martel. He first of all took care to extend and secure his own authority over all the Franks. At the death of Pepin of Herstal, the Neustrians, vexed at the long domination of the Austrasians, had taken one of themselves, Ragnfried, as mayor of the palace, and had placed at his side a Merovingian sluggard king, Chilperic II., whom they had dragged from a monastery. Charles, at the head of the Austrasians, twice succeeded in beating, first near Cambrai and then near Soissons, the Neustrian king and mayor of the palace, pursued them to Paris, returned to Cologne, got himself accepted by his old enemy, Queen Plectrudis, and remaining temperate amidst the triumph of his ambition, he, too, took from amongst the surviving Merovingians, a sluggard king, whom he installed under the name of Clothair IV., himself becoming, with the simple title of Duke of Austrasia, master of the Frankish dominions.

In this war against the Neustrians, at the battle of Soissons in 719, Charles had encountered in their ranks Eudes, Duke of Aquitain and Gascony, that beautiful portion of Southern Gaul situated between the Pyrenees, the ocean, the Garonne, and the Rhone, which had been for a long time trying to shake off the dominion of the barbarians, Visigoths and Franks. At the death of Pepin of Herstal the Neustrians had drawn this Duke Eudes, brother of S. Hubert, into alliance with them, for their war against the Austrasians, and gave him, it seems, the title of king. His father Bertrand had been in like manner in revolt against Ebroin, as

has been already said. After the defeat of Neustrians and the troops of Eudes, the Aquitanian prince withdrew precipitately to his own country, taking with him the slug-gard king of the Neustrians, Chilperic II. Charles pursued him to the Loire, and sent word to him that he would enter into friendship with him if he would deliver up Chilperic and his treasures; otherwise he would invade and ravage Aquitain. Eudes delivered up Chilperic and his treasures; and Charles, satisfied with having in his power this Merovingian phantom, treated him generously, kept up his royal rank, and at his death, which happened soon after, set up another phantom of the same line, Theodoric or Thierry IV., whom he dragged from the abbey of Chelles, and who for seventeen years bore the title of king, whilst Charles Martel was ruling gloriously, and was perhaps the saviour of the Frankish dominions.

Charles Martel was wise and prudent. He had at his back S. Hubert, brother of the powerful duke of Aquitain, and the experience of Ebroin was not forgotten, how powerful and dangerous bishops might become unless conciliated. Charles eased his conscience and pacified the Bishop of Liège, by giving large estates to his church, under the pretence that he was thereby expiating the murder of Grimoald in the church of S. Lambert—really, no doubt, that he might win the favour of the brother of Eudes of Aquitain. Hubert was invested by him with the territorial jurisdiction of Liège, and the church he ruled might, from the amount of its possessions, now be considered as one of the most wealthy and powerful in the realm. Hubert surrounded the city with walls, established laws, fixed the weights and measures for the citizens, endowed the church of Our Lady and S. Lambert with twenty canonries, instituted six minor canons, built a monastery which he dedicated to the Prince of the Apostles, and in which he established fifteen monks. He appointed fourteen magistrates and a

superior judge called the grand major, to administer justice in the province of Liège.

In 710 he convoked a provincial council or synod at Liège, which passed ten canons, one of which fixes seven as the age at which the Sacrament of Confirmation should be administered, one that parishioners should confess to their parish priests—probably because vagrant priests and monks disturbed the well working of a parish.

In 726, a second synod was held at Liège, on the subject of images, some conflict of opinion on the reverence due to them having arisen. Details are wanting. The synod is said to have come to the same decision as a Roman synod held by Gregory II., but the existence of which is very doubtful. Two other councils are said to have been held by S. Hubert at Tongern, but all four were certainly nothing more than diocesan synods, for S. Boniface explicitly declares in a letter to Pope Zacharias (Ep. 50), that no provincial synod had been held for eighty years among the Franks; and this has led Hefele and others to doubt the fact of these synods having been held at all. S. Hubert followed the steps of his predecessors in carrying the light of the Gospel into the districts of Taxandria and the Campine, where the country people stubbornly clung to their pagan traditions. He laboured diligently among these rude peasants, and succeeded in achieving a real change in their sentiments. Then he turned his face towards the green woodland ridges and vales of his beloved Ardennes, where he had hunted the wild boar in his youth, and had fasted and tamed the flesh in full manhood. He knew that the scattered population there were scarce Christian by name. He therefore returned to these dear forest scenes, and ministered to the souls of the wild wood-dwellers, so that he may fairly bear the name which has been given to him of Apostle of the Ardennes.

His biographer says that a little before his death he was

invited to consecrate a church built in Brabant, and that he went there accompanied by some of his domestics. During the consecration he felt ill, but he finished the rite, and then, as his fever increased, he determined to make the utmost haste to a house he possessed at Fure. He accordingly took a boat, and lying down in it fell asleep. He was roused by hearing some of his people engaged in an altercation. He calmed them, and then leaving the boat mounted on horseback, and rode to Fure, which he reached, stayed up by the hands of his servants, late on in the night. He went to bed and lay there four days, but not before, sick and fevered, and weary as he was, he had gone into his chapel, kissed the altar, and said some prayers.

He could not sleep, and through the long hours of the night he repeated psalms. Want of sleep and fever made him a prey to delusions, and he fancied he saw strange and hideous forms, and heard them mutter and howl about his bed.

On Friday, the 30th of May, 727, at daybreak, as his disciples and his son Floribert surrounded him, he bade them bring a napkin to cover his face, and then recited the Creed. As he began the Lord's Prayer, he died, without pain, and the angels received his holy spirit.

He was succeeded in the see of Liége by his son Floribert. There is some uncertainty as to the place where he died. Some think that the place was Freux in the Ardennes, a village belonging to the monastery of S. Hubert, but his biographer says that the church he consecrated was in Brabant. It is believed to have been Hevesle, near Louvain; and that the mansion belonging to him when he died was Tervueren, near Brussels, an estate which had belonged to his wife Floriban. This is far the most probable opinion. His body was transported to Liége, and was buried before the altar of S. Albinus in the collegiate church of S. Peter; but sixteen years after it was taken up by the clergy of Liége, in



BISHOP'S PASTORAL STAFF.
With the effigy of S. Hubert.

the presence of King Carloman, and was found to be perfectly sound and incorrupt. This exaltation took place on Nov. 3rd, 743, the day on which the festival of S. Hubert is celebrated in the Catholic Church.

His bones were afterwards translated to Andain in the Ardennes, where the monastery and town of S. Hubert have arisen around his precious relics. This translation took place in 825.

No one knows what has become of the body of S. Hubert. It is, however, believed to have disappeared in the conflagration of 1560.

The stole, embroidered by the Virgin Mary and woven in the looms of heaven, is still shown. It is of white silk, the extremities, ornamented with a rich lace, ending in fringes of six balls of gilt silk. The design of the silver tissue is varied, and is traversed by gold threads.

When a person bitten by a mad dog comes to be operated on, a gash is made in his forehead, and a minute particle of silk or gold is inserted under the skin. This operation is called "*la taille*." The patient who undergoes it is bound likewise to observe several rules. For nine days he has to confess and communicate, sleep alone in a bed between white sheets, or with a white coverlet over it, drink out of one glass during the nine consecutive days, and never stoop to drink of a spring or stream; red wine and water is permitted; only pork and bacon from a boar-pig is to be eaten, and pullets, hard-boiled eggs, fish in the scales—all cold; salt is not forbidden. The hands and face are to be wiped with a clean towel. The idea of ablutions extending further never entered into consideration. The beard must not be clipped for nine days, nor—horrible to think of—the hair combed for forty days.

On the tenth day the bandage over the forehead covering the incision must be removed by a priest, burned, and the

ashes placed in the piscina.¹ These wonderful regulations, hung up in the church of S. Hubert, and enforced by the clergy on those who seek the cure, have this advantage. The patient, if in a state of hydrophobia, cannot keep the rules, and therefore, necessarily, is not cured. The person who has been bitten by a dog which is not mad is so convinced of his cure by the lengthy operations and ceremonies he has gone through that there is no chance of his allowing his fancy to make him ill.

In 1671, the Sorbonne condemned these ceremonies as superstitious, but the bishop of Liége and his synodal examiners in 1690 formally approved them. Between the 12th October, 1806, and January 1st, 1835, more than 4,800 persons submitted to the "taille," and since that date the clergy of S. Hubert perform the same ceremony on a great number of persons.

Much fuller information on this superstition will be found in Reinsberg-Düringsfeld, "*Traditions et Légendes de la Belgique*," T. H., p. 254 sq.

A horn which S. Hubert used when hunting before his conversion is shown in the church of Tervueren. The golden key given him by S. Peter is lost. One of his slippers is at S. Hubert, also a bit of a comb, and an ivory staff. Rambevillers, in the diocese of Saint-Dié, possesses a bone of hand or foot of S. Hubert. Limé, near Braine, possesses some other relics. S. Hubert is represented in episcopal vestments with the stag bearing a crucifix between his horns. When represented in lay costume as a hunter, he cannot be distinguished from S. Eustace.

¹ "Ces pratiques . . . ont été justifiées par d'habiles théologiens, l'autorité ecclésiastique ne les a pas condamnées."—Guérin et Giry, "*Vies des Saints*," Nov. 3, p. 60.

S. PIRMINUS, AB. B.

(A D. 758.)

[Hrabanus Maurus, not Florus, Usuardus, nor Ado. Roman Martyrology. Gallican and Benedictine Martyrologies. Authorities:—A Life written in the 9th cent., published by Mone, *Quellensammlung*, i. p. 30-36, utterly unhistorical. Another Life attributed by Mabillon to Bishop Warmann of Constance (d. 1034), and by Surius to Othlo of Freising (fl. 1065); Mabillon, *Acta SS. O. S. B. sæc. ciii.* 2, p. 140-153; Surius, *Vit. SS. Nov. 3*, p. 140-153. “Rather a dangerous will-o’-the-wisp for the historical student than a true source of historical facts,” *Potthast*. A third, metrical Life, probably by Abbot Heinrich of Reichenau (d. 1234), in Mone, *Quellensammlung*, i. p. 39-45.]

THE biographers of S. Pirminus say that he placed his seat at Meltis. Accordingly the Roman Breviary commemorates him this day as bishop of Meaux (Meldæ). But he is also reckoned among the bishops of Metz (Metæ). The Gallican Martyrology says:—“At Metz, S. Pirminus, bishop, who was raised to this seat after having rendered himself illustrious in Germany, with S. Boniface, by the exercise of all apostolic functions. His miracles still render his tomb famous, and his green dalmatic and the cord with which he was girded for the sacred mysteries, are of great help in the pains of parturition. It is thought that S. Pirminus, bishop of Meaux, is not different from this one.” There never was, however, a Pirminus, bishop of Metz, any more than there was one of this name at Meaux. Paul Warnefried composed a book on the succession of the bishops of Metz in 783, and he makes no mention of Pirminus. Had he been bishop twenty-five years before, he certainly would not have been excluded. Moreover, the see of Metz was filled between 743 and 766 by the illustrious Chrodegang, who was preceded by S. Sigibald. The name of Pirminus does not occur in any correct list of the bishops of Meaux.

Hermann the Cripple, a good authority, who wrote in the middle of the 11th century, says, under date 724: "Saint Pirminus, abbot and bishop-rural, was led by the princes Berchthold and Vehi to Charles (Martel), and by him appointed to the island of Reichenau, whence he expelled the serpents, and instituted therein during three years the monastic life."

He seems to have been regionary bishop, without fixed see, and it was only the ignorance of his biographer which planted him among the bishops of Metz, if Metz were intended by Meldis. Chastelain, however, thinks Medlin, on the confines of the diocese of Trèves, is meant; others suppose some spot now unknown.

Sintlaz, a chief in the neighbourhood of the Lake of Constance, gave him the lovely green island of Reichenau, lying in the lower arm of the Lake or Zeller See, and there he founded the abbey of Reichenau. The story goes that he paid a visit of devotion to Rome, but was treated with contempt by the Pope. Pirminus went to the tomb of the apostles, and set his staff on the pavement at his side, and it remained balanced on its point without falling. The Pope, seeing this marvel, regretted his discourteous reception of the stranger.

The lives of this saint are so untrustworthy that it is not advisable to state much concerning him, except that he is said to have founded a host of monasteries. Altaich, Pfeffers, Murbach, Schutterau on the Rhine, in the diocese of Strassburg, Gegenbach, Schwarzhelm, Weissenburg, Neuwyler, Maurmunster, Mansee, Pfaffenmünster, and Horenbach, all claim Pirminus as their founder. It is exceedingly improbable that this should be so. Horenbach is on the confines of the dioceses of Trèves and Metz, and there he died and was buried.

A book of his, "*Libellum de singulis libris canonicis*," contains some curious notices of the superstitions of his day.

S. ENGLAT, AB.

(10TH CENT.)

[Adam King's Scottish Kalendar, Aberdeen Breviary, Dempster's Menology.]

No details of the life of this saint are known. The Aberdeen Breviary styles him an abbot, but Adam King calls him bishop, and says he lived in the reign of Kenneth III. (970-994). Dempster calls him a bishop, and adds, "who saw a Pictish herring and wept before the war," an allusion to some legend now lost. The collect in the Aberdeen Breviary prays that by his intercession we may be saved from the concupiscence of the world, and neither be corrupted by its blandishments nor crushed by its powers. The place where he lived was Tarves, where his local name is Tanglan. His well is shown in the village, and his ford on the Ythan. Bishop Forbes, in his "Kalendar of Scottish Saints," gives 966 as the date of his death.

S. MALACHY, ABP. OF ARMAGH.

(A.D. 1148.)

[Roman, Benedictine, and Irish Martyrologies. By the Cistercians on Nov. 4. Authority:—A Life of the Saint, written by his friend S. Bernard, not long after his death.]

THIS great saint belonged to the ancient and noble family of the O'Morgairs, supposed to be the same as the O'Doghertys, and his true Irish name was Malcmaodhog, or servant of S. Madoc (of Ferns). It is highly probable that he was born at Armagh. This much is certain, that it was there he was reared from his earliest age. His birth must, in all pro-

bability, be assigned to the year 1095. The mother of S. Malachy was a God-fearing woman ; she sent him early to school, and used her best efforts to instil the love of God and desire of perfection into his dawning mind and conscience. He was a grave, thoughtful boy, with a great love of praying in churches and meditating on divine things. His master was in the habit of taking a walk to a village near Armagh, and was wont to associate Malachy with him on these excursions. The boy took opportunities of tarrying a little behind his master, so as to pray, which he did with arms outspread towards heaven.

When boyhood was past, Malachy placed himself as disciple with an ascetic named Imar O'Hagan, who lived in a cell near a church in Armagh. This displeased his friends, who thought him too young to adopt so severe a life, which must, they thought, injure his constitution. Others contemptuously remarked that a boy would soon tire of praying seven times a day, and going without two meals. But Malachy, in spite of opposition and derision, persevered in his resolutions, and inured himself to a life of austerity.

S. Celsus was then bishop of Armagh. He kept an eye on the promising young ascetic, and on his attaining the age of twenty-three he ordained him deacon. He executed the ministerial office imposed on him with the utmost enthusiasm and charity, and was so assiduous in burying the dead poor folk that his sister was offended, and strongly reprimanded him for thus demeaning himself. His birth, his position, was one which lifted him above caring for the poor. He, however, paid no attention to his sister's remonstrances. Celsus, with the consent of Imar, ordained Malachy priest at the age of five-and-twenty. He then appointed him his vicar, and urged him to assist him in extirpating the peculiar features of the Irish Church, and bringing it to Roman uniformity. The greatest confusion reigned in Ireland from each

diocese, and perhaps also each monastery, having a different use. Gilbert of Limerick complains¹ that a man accustomed to the offices of the Church in one diocese on going into another found himself like an idiot in the church, not understanding what was being said or done. In the diocese of Armagh the public recital of the canonical hours had ceased, probably through the disorders introduced into that church by the archbishopric having fallen during a century into the hands of laymen, who drew the revenues and exercised authority without—if we may trust S. Bernard—being real bishops. It is certain that they were married men, and that the archbishopric became hereditary in one family. S. Malachy restored the public recitation of the offices, and established the Roman usage throughout the diocese. The practice of confession was not habitual. It was urged by the saint as of the utmost importance on the indifferent and semi-barbarous people. He also took care that the sacrament of confirmation should be regularly administered. Under the lay archbishops it had been omitted altogether. Next he remodelled the contract of matrimony.

The famous abbey of Bangor on Carrickfergus Bay had been destroyed by the Danes in 956, when the abbot, Tanaidh Maguire, had been killed. The lands belonging to it were then in the possession of its *erenachs*, or church-farmers. These were the heads of the respective clans in which the abbey lands had been originally vested under the old Brehon laws. Generally speaking, the *erenachs* were the descendants of the persons who had given the lands to the church. They were bound to pay certain rents to the abbey, and to perform other specified duties. The *erenach* who was in possession of Bangor in the time of S. Malachy, was a maternal uncle of the saint. In 1120, when S. Malachy was only twenty-five years old, he was made abbot of the

¹ De usu Ecclesiastico.

desolate abbey, and drew its revenues, or some part of them. But as there were no monks at Bangor, his office was a sinecure.

Doubting of his being sufficiently acquainted with the discipline of the Church, S. Malachy placed himself under the instruction of the venerable Malchus, bishop of Lismore, and having received the blessing of his master Imar, and a letter from his bishop Celsus, he went to Lismore about the year 1123. During his stay there he became acquainted with Cormac MacCarthy, the pious prince of Desmond, who was deprived of his principality in 1127.

While S. Malachy was at Lismore his sister died. He was so displeased with her on account of her worldly manner of life that he had determined not to see her again. One night he heard a voice in his dream tell him that his sister stood outside the house in the court, fainting for want of food, of which she had been deprived for thirty days. Malachy, on awakening, thought over this dream, and conjectured that it had reference to his omission of her name, when he prayed for the dead at his daily mass. He now began again to pray for her, and after some days he saw her in a dream standing near the church door in a dark penitential robe. As he continued to offer the sacrifice for her, she appeared to him a second time, in a whitish dress, within the church, straining to reach and touch the altar, but unable to do so. At length he saw her again, now united with the great assembly of the saints, clothed in the shining white garment which had been washed in the blood of the Lamb. He had pleaded daily for her.

Meanwhile S. Celsus and Imar O'Hagan had been wishing for his return, and they wrote to recall him. He obeyed their summons, and came back to Armagh in 1127. During his absence Celsus had repaired and re-roofed the cathedral, which had remained partly uncovered since 1020, in which

year the city had been laid waste by the Danes, who had burned the greater part of the town. In 1126 he had consecrated the church of SS. Peter and Paul in Armagh, erected by Imar, the master of Malachy.

When S. Malachy returned to Ulster it was with the resolution of restoring the abbey of Bangor, of which he was titular abbot. His uncle, the erenach, offered to surrender the lands and the site of the monastery to S. Malachy, but the saint was satisfied with the site, for he had a great horror of the monastery being wealthy, and lapsing into ease and luxury. The uncle of the saint then resigned his office, and became a monk at Bangor under his nephew, and the lands passed to another erenach. S. Malachy took with him ten brethren from Armagh, disciples of the abbot Imar, and set about erecting the necessary buildings of wood, and an oratory of boards. After awhile he proposed to build a stone church, beautiful in design and ornament; but the son of the new erenach, probably fearing that a large portion of the expenses must devolve on his father, in accordance with the recognized code that then regulated the reciprocal duties of erenach and abbot, excited the people against the undertaking, and proceeding at their head to the building, thus addressed the saint:—"O, good man! what hath induced you to introduce such a novelty into our country? We are not Gauls, but Scots. Whence this levity? What need have we of a building so useless and so splendid?" Shortly after this, various misfortunes befel the family of the erenach. His son died, and he himself becoming afflicted with epilepsy, acknowledged the chastizing hand of God, and embraced the monastic state under S. Malachy.

A little later the adjoining see of Connor fell vacant, and S. Malachy was chosen to fill it, but declined accepting it until ordered to do so by his master Imar, and his metropolitan Celsus. He is said to have been about thirty years

old when he became bishop, but if he were made abbot of Bangor at the age of twenty-five, in 1120, and he did not return to Armagh till 1127, this cannot have been the case. There is some difficulty in arranging the order of events at this period of his life.

He found the diocese of Connor in disorder, having been much neglected, and the people were rude and immoral; at least, he regarded them as such, because they did not observe the Roman impediments to marriage. The Irish were in the habit of marrying within the forbidden degrees, or at least some of them; and he and Gilbert of Limerick in vain laboured to enforce the illegality of marriage within the seven degrees. The Irish were so accustomed to marry within their septs that it was impossible to carry out this rule among them, and, after a brief struggle, the reforming bishops were obliged to abandon the attempt, and confine themselves to forbidding marriage within the fourth degree of consanguinity. He found that the people did not make offerings to the Church, and neglected confession. There was neither preaching nor singing in the churches, and the clergy were few.

S. Malachy, finding his utmost exertions necessary, made use of all possible means to reclaim the people. He admonished them, preaching in the streets, and he prayed for them whole nights long in the churches. Attended by his faithful monks of Bangor, some of whom he had brought with him, he visited the smaller towns and villages of his diocese, constantly on foot, and labouring with unflagging zeal. He rebuilt the fallen churches, provided them with priests, abolished everywhere old Irish uses, and substituted Roman ones in their room; and, after awhile, succeeded in bringing the people round to a sense of their duty, and to some sort of rough conformity to his institutions.

After a while a hostile prince destroyed Connor, and drove

S. Malachy out of his see. He fled with 120 brethren to Munster, where he was cordially received by his friend Cormac MacCarthy, who had been restored to his throne of Desmond.

Whilst S. Malachy was at Connor his archbishop died. S. Celsus left the see of Armagh to S. Malachy by will in that curious and mischievous fashion which had long prevailed of regarding the archbishopric as private property. He gave his will to the two kings of Munster, whom he appointed his executors to carry out his intention. Celsus died in 1129, on the 1st of April, in the fiftieth year of his age. Nevertheless, as soon as the breath was out of the old man's body, Murchertach, son of Domnald, the predecessor of Celsus, took possession of the family archbishopric, and retained it for five years, until his death. During his incumbency or usurpation S. Malachy went to Munster, where, with the assistance of Cormac MacCarthy, he constructed a monastery at Ibrach, probably Iveragh in Kerry. There he and the brethren were provided with everything necessary, and the king often visited them, considering himself as a disciple of S. Malachy. Malchus of Lismore, Gilbert of Limerick, the apostolic legate, and several other bishops and chiefs, determined to put an end to the scandal of lay occupation of the archbishopric, went to S. Malachy in 1131, and insisted on his undertaking the supervision of the archdiocese to which S. Celsus had called him. For Malachy had seen in a dream a woman come to him with the pastoral staff of Celsus, and put it into his hands, saying that it was the office of Celsus which was made over to him, and when he inquired who the woman was, she answered she was the wife of Celsus—that is, the Church of Armagh.

Accordingly S. Malachy went (1132) into the neighbourhood of Armagh, and executed, as best he might, the episcopal duties incumbent on him who held the see, whilst

Murchertach ruled and drew the revenues. The saint did not venture into the city, or within reach of the titular archbishop, lest he should fall a victim to his jealousy and anger. Two years after, in 1134, Murchertach died, leaving the see to his kinsman Niel, apparently the brother of Celsus, with the intention of keeping the archbishopric still in the same family. Niel, at the head of his retainers and clansmen, prepared to take forcible possession of the see, but a king, the papal legate, and several influential bishops and chiefs, interfered, and surrounding S. Malachy, prepared to force their way to Armagh. The hostile parties came within sight of one another, at Tullyhog, in Tirone, the party of Niel being drawn up on a hill to oppose the passage of the saint and his friends. When Malachy saw that there was a prospect of bloodshed, he retired into a church and prayed. Then a furious thunderstorm burst over the hill on which the followers of Niel were assembled, and a stroke of lightning killed their leader and eleven others of the party. This so scared the rest that they allowed the friends of Malachy to pass and take possession of the city and see of Armagh. Niel fled, carrying with him two of the treasures of the cathedral, the text of the Gospels, which had belonged to S. Patrick, and the famous "Staff of Jesus." Invested with these insignia of his right to the archbishopric, Niel was everywhere received by the people as the rightful possessor of the see, except in the city of Armagh itself, where S. Malachy was hailed as a reformer of gross abuses.

Niel organized a plan to obtain possession of, and assassinate, Malachy, but was overcome by the courage and confidence of the bishop, who presented himself unarmed and without followers before the men commissioned to kill him, and quailed them by his look of command and sanctity. By degrees the good sense of the country rallied numbers round Malachy, and Niel, finding himself deserted, surrendered the Gospels and the staff.

Some time after S. Malachy was firmly seated on the archiepiscopal throne of Armagh, he made a visitation of Munster. After having held the see for three years, reformed abuses, and broken through the tradition of hereditary holding of the archbishopric, he resigned it into the hands of Gilla Maclieg, abbot of the great Columban monastery of Derry, and was appointed bishop of Down, to which his old see of Connor was united.

Not long after his being stationed at Down, he lost his brother, Gilla Criost, bishop of Clogher, who died in 1138, and was buried in the church of SS. Peter and Paul at Armagh.

S. Malachy had long had a desire to visit Rome, as such devotional pilgrimages were usual with the Irish from the earliest period; and he was specially anxious to obtain a formal recognition of the archiepiscopal sees in Ireland, by the granting of palliums. On his way to Rome he visited England, arrived at York, and made the acquaintance of Waltheof of Kirkham.

A story told of their meeting, and the gift by Waltheof to the bishop of a grey horse, is told elsewhere (August 3, p. 31). In traversing France, he visited S. Bernard at Clairvaux, and thus commenced and cemented the friendship which forms so interesting a feature in the lives of these two saints. It is probable that his account of the state of the Irish Church took a tinge of gloom from the heavy trials he had endured in his efforts to remove its temporary abuses. S. Bernard's ardent and impetuous character, even his very affection for Malachy, would lead him to look darkly on the picture; hence the somewhat overcoloured accounts he has given of its state at that eventful period.

On reaching Rome, the first favour S. Malachy asked of Pope Innocent II. was that he might be allowed to retire to Clairvaux for the rest of his days; but this the Pope would not

permit. Malachy then asked for the palliums for the archbishops of Ireland, but the Pope declined to give them until they had been formally demanded by the Irish prelates assembled in council. Then taking the mitre off his own head he placed it on that of Malachy, and gave him the stole and mantle which he used to wear when officiating; then, saluting him with the kiss of peace, he dismissed him, having invested him with legatine power to the Irish Church.

On his return to Ireland the saint rebuilt and restored many churches, and in 1142 he built the famous Cistercian abbey of Mellifont near Drogheda. This monastery was liberally endowed by Donogh O'Carrol, King of Oriel, and was peopled by Irish monks, whom S. Malachy had sent to Clairvaux, to be trained in the Benedictine rule and observances.

But his great act was the convocation of the synod of Inis Padraig (Holmpatrick), held in the year 1148. S. Malachy presided as legate of the Holy See; fifteen bishops, two hundred priests, and some religious were present at the deliberations, which lasted four days. The members of the synod were unwilling that Malachy should leave Ireland again to ask for the palls; but Eugenius III., who had been a Cistercian monk, was visiting Clairvaux, and it was hoped that he might grant the favour there.

S. Malachy immediately set out, and was accompanied as far as the sea shore by some brethren. Just as he was entering the ship two of them told him that they wanted to ask a favour of him, but that they would not name it unless, beforehand, he would promise to grant them their request; he did so, and then they told him what weighed on their loving hearts, his welfare, and that they might see his face again. "Your reverence will please to give us your word that you will return safe to Ireland."

The promise had been made, and could not be recalled.

The sail was spread and he departed ; but a contrary wind sprang up, blew a gale, and the ship was obliged to put back into port, and so the promise was very speedily and unexpectedly fulfilled.

On reaching England he found that King Stephen was engaged in some dispute with the Pope, and would not allow any bishops to pass over into France. This delayed Malachy, and consequently he lost the opportunity of seeing Pope Eugenius III. at Clairvaux, for the Pope had returned to Italy before Malachy had obtained leave to sail. He arrived at Clairvaux in October, 1148, and was received with the utmost joy by S. Bernard and his holy monks.

Having spent with them four or five of the happiest days in his life, he was seized with a fever, after having celebrated mass on S. Luke's day, and obliged to take to his bed. At first it was thought to be of little consequence, but he knew better. "Malachy," said he, "must die this year. Behold the day is approaching which I always desired should be my last." He asked for extreme unction, but would not allow the priest to come upstairs to where he lay to administer it, but crept down the ladder out of the loft where he slept to meet him. After having been anointed, he received the holy Viaticum, and recommending himself to the prayers of the brethren, he returned to bed. When his last night on earth drew on, he was filled with great joy, and said to those about him : "Take care of me ; I shall not forget you, if it be permitted. I have believed in God, and believe now that all things are possible. I have loved God ; I have loved you ; and charity never faileth." Then looking up to heaven, he said : "O, God, preserve them in Thy name, and not them only, but likewise all those who, through my words and ministry, have bound themselves to Thy service." Then placing his hands on the heads of each of his brethren, he bade them go to rest, as his hour was not yet come.

About midnight the whole community assembled, and several abbots were in attendance with S. Bernard and the brethren to watch his departure. Not long after he expired, on the 2nd of November, 1148, in the place, Clairvaux, and at the time, All Souls' Day, which he had wished for and foretold. His death was like a falling asleep, so gentle and painless was it, and so placid and sweet did his face appear when the spirit was fled. His body was carried to the oratory, where the holy sacrifice was offered for him. S. Bernard, having observed a boy in the chapel with a dead arm, beckoned him to come forward. The boy did so, and applied the dead arm to the hand of Malachy. He recovered at once the use of his arm. This fact is told us by S. Bernard himself, and cannot be disputed.

S. Malachy was canonized not many years after his death, by Pope Clement III. His festival is observed on Nov. 3, the day of his death being All Souls' Day.

S. IDDA OF TOGGENBURG, R.

(A.D. 1226.)

[German Martyrologies. Venerated in Swabia. Authority :—"Vita S. Iddæ comitissæ Tockenburgi et confraternitas ; accessit origo monaster. Fischuigensis, ex idiomate germanico in latinum traducta, Constantiæ, 1685."]

IDA or Idda, Countess of Toggenburg, was the daughter of Count Hartmann of Kirchberg in Swabia. As a child she was brought up by her pious parents in the fear of God and care for the poor. They had founded the Benedictine monastery of Wiblingen, and were generally respected in their county as the patrons of religion, merciful rulers, and lovers of peace. Ida found her chief delight in relieving the necessities of the poor and sick, and when Count Henry



S. IDDA OF TOGGENBERG. After Cahier.

Nov. 3.

of Toggenburg was on his way home in 1197 from a tournament in Cologne, and passed near, he heard of the beauty and virtues of the young countess. He had not seen her, but when he heard the way in which she was spoken of, the love that attached to her, the admiration which surrounded her, he felt in his heart that he could not desire a better or more suitable wife. He therefore rode at once to Kirchberg, and was hospitably received. The sight of the fair Swabian girl, slender, with pale blue eyes, and light brown hair; so modest, gentle, and yet so earnest in doing good, won his love completely. He allowed only a few days to elapse before he declared his passion. The parents consented to the union, and she, no doubt, readily gave her hand and heart to the young and handsome count, already famous for his courage, and lord of an extensive county. But, though her heart was drawn to him, a shadow of approaching sorrow hung over her soul, and she could not escape from the presentiment of coming evil. Perhaps she had already had occasion to mark the violence of the undisciplined spirit of her young husband, the readiness with which he gave way to violent tempests of passion on the smallest provocation, and raged like one of the wild mountain torrents of his native mountain land. She left her father's castle amid the weeping and good wishes of the poor, and with tears filling her own blue eyes. She rode south beside Count Henry, who showed her the tenderest devotion on their way. The Black Forest was passed, the Lake of Constance burst on their eyes, and beyond, almost lost in vapour, yet gleaming out above the blue haze that hid their bases, the snowy Alps.

The violence of the character of Henry of Toggenburg was to her a source of constant alarm and distress. After one of his outbursts of rage, when cool, he repented and was

contrite. But though she could forgive him, his passion cast a chill on her heart; she loved, but she dreaded him.

With gentleness she bowed before the storm, and pitied her husband the infirmity which he seemed unable to overcome. She went daily to the convent of Fishching, or the chapel of the Mother of God, "in der Au," there to pray for grace to bear her trouble, and for help for her husband to resist his besetting sin.

Their marriage was not blessed with children, and this filled the count with discontent. It chafed his spirit to think that the rich valley of Toggenburg would pass at his death to a relative, and not to a son of his own. His dissatisfaction found its vent in unjust reproaches heaped on his much-enduring wife. She passed as an angel of light among his servants and subjects, remedying, as far as lay in her power, the wrongs he had done them, or the accidents that had befallen them, winning everywhere their love, as she had before won the love of the poor in her father's home.

There was an Italian in the retinue of the count who was moved by the beauty of Idda to a guilty passion. She noticed his offensive attentions, and avoided meeting him as much as possible. She did not like to speak to her husband, lest he should blaze forth in one of his paroxysms of passion and kill the Italian Dominic.

One day, as Idda was on her way through the wood to the chapel of Our Lady, Dominic rushed out of the bushes, and flinging his arms round her, poured forth the burning words of his lawless passion. She cried for help, and a servant, Cuno, hearing her call, ran up and delivered her from the Italian. To save the man's life, she forbade Cuno to mention the circumstance to his master, and she maintained silence thereon herself. Dominic, instead of feeling grateful for this, sought an opportunity of revenging himself.

That opportunity presented itself in an unexpected manner. After her delivery from Dominic by Cuno, the countess manifested her gratitude to the faithful retainer in many ways. Dominic pointed this out to his master, and insinuated that the countess had conceived an affection for the man-at-arms. Henry of Toggenburg was a ready prey to jealousy, the hint rankled in his breast, but he saw nothing that could satisfy him that there was anything guilty in this regard of his wife for Cuno. The jealousy that brooded made the count more harsh and capricious than usual to his patient wife. She felt it and suffered; but poured forth her sorrows before the compassionate Mother of Sorrows beneath the Cross.

Often she stood at her window and looked in sad dreams over the dark forest towards the north, the direction of her happy home in childhood, and thought of her dearly-loved parents so distant, and so desolate without her. The tears ran down her pale cheeks, and moistened the needlework on which her fingers were engaged. One sunny spring-day, the fancy took her to draw out all her bridal apparel from the chest in which it was preserved, to place it in the sun in her window, and brush it, so as to free it from dust and from moth. At the same time she took the jewelled betrothal ring which Henry had given her, and after sadly contemplating it, she laid it also in the window, intending in the evening to polish it. She was then called away to her household occupations. When she returned some hours later, the ring was gone. A raven had seen the sparkling jewel and had carried it off to its nest.

She searched her chamber in vain, and not being able to find the ring, she thought it best to say nothing about its loss, and to replace her bridal dress in its chest as before.

Some days after, Cuno was out in the forest hunting. He

met with no success. As he was returning home he saw a raven's nest in an old pine-tree. He thought he would like to have a young raven to train up in the castle, and to hop about the courtyard and hall with clipped wings. He therefore climbed the tree, reached the nest, and on removing one of the young birds, observed something sparkling among the twigs that composed the nest. To his surprise and delight he found a costly jewelled ring. He put it on his finger, and returned to the castle with the young raven, little aware that he was rushing on his ruin.

It was not long before the count noticed the ring on his man's finger. He looked closer at it, and at once recognized the ring he had given Idda when he betrothed her to himself. Filled with ungovernable fury, and not waiting to listen to an explanation, or wholly disbelieving the story the frightened man stammered forth, he ordered him at once to be attached by the feet to the tail of an unbroken horse, and driven down the rocky path that led from the castle. The trembling servants obeyed their lord, and the horse, plunging away, drew the unfortunate Cuno over rock and stumps of trees till the life was dashed out of him.

Henry did not wait to see the sentence carried out to the end ; no sooner was the horse let go, than he rushed upstairs to his wife's room, and seizing her in his arms, cursing her as an adulteress, the dishonour of his house, he flung her from the castle window down the precipitous rock into the ravine at the bottom.

But God protected His servant. Bushes growing out of the clefts in the rock broke her fall, so that when she reached the bottom, though stunned, she was not killed. When she came to her senses, she got up, and after considering what to do, resolved to conceal herself in the depths of the forest-covered mountain land, and spend her days in devotion, nourishing herself on what she could find.

She wandered away under the pines for a considerable distance, searching for a commodious place of refuge. At last she found a rock which overhung, and which with a little artificial assistance would serve her as a shelter. She set to work adapting the place to her needs, and in collecting roots. During the summer and autumn she laid in a store of edible roots, and wild berries and fruit. She ripped off the bark of the birch, plaited it, and made herself bedding. Winter came on, and the winds howled through the forest. Icicles formed from the eaves of her cave. She suffered extremely from cold, and had to shelter herself under piles of dry moss she had collected. Whether she had succeeded in obtaining fire does not appear. If not, her condition must have been pitiable in the extreme. Thus, neglected and alone, she passed several years, and made a vow to live the rest of her days to God only. And, after all, there was strange charm and peace in this life. No fierce moods of a husband to keep her in constant alarm, no wrongs to be righted, taxing her discretion to the utmost. The wood and alps yielded food, if poor, yet sufficient to sustain life. As her clothes wore out, the birch gave its fibrous bark, which was easily plaited into a coarse but warm covering. And there was a charm ineffable in this life: the spring flowers, the blue gentian on the sunny slope, the pale pink primula in the meadow, the soldanella and butterwort about the spring, the purple clematis that tangled the yellow flowering berberry—they had never seemed so lovely to her before.

In the meantime the count had repented of his act. He hovered in uncertainty of mind between belief in the guilt and the innocence of his countess. Knowing her perfect purity of character, he could not believe her guilty. Having seen the betrothal ring on the finger of Cuno, he could not but doubt her innocence. He wished he had made inquiries

before dealing with both with such precipitation. The body of his wife had not been found. He thought some loving hands of the poor whom she had tended had committed it to the ground. He did not venture to inquire closely. He sent word to the Count of Kirchberg that his daughter, having been convicted of adultery, had been executed. The news filled the old people with dismay. They were too remote to institute an inquiry, too inferior in power to take revenge. Henry of Toggenburg tried to stifle the remorse which gnawed at his heart by engaging in war. Frederick II. was emperor, and there was fighting on all sides. The Count of Toggenburg was ever ready with his sword. His furious charges scattered the foe like chaff before a whirlwind. But nothing could appease the anguish of his heart. He was haunted by the thoughts of his loved Idda, the sweet Swabian blue-eyed girl with her long light plaits of hair, and modest blushing cheeks, as he had seen and loved her first at Kirchberg; and then the horror of the thought that he had taken her in his arms, and had dashed her to pieces on the rocks, filled him with a despair which made him old and grey before his time. He sought refuge from his remorse in the repeated assurances of Dominic, whom he retained by him, that the countess was guilty, and that he had but executed on her a judgment merited by her conduct. Yet this was a miserable comfort. Almost better to be assured that she was innocent, and bear himself the burden of crime. Though he had been rough and unjust to her, he had idolized her; and the thought that she whom he had revered and loved was false and foul, was a thought he could not endure.

Seventeen years had passed, when one day, as a huntsman of Toggenburg Castle was pursuing game in a remote part of the forest, he discovered the cave, and looking in, saw

a pale woman, clothed in old rags and a rough garment of birch-bark. She looked up at his exclamation, and he recognized the countess. He fell at her feet in profound agitation. She raised him and asked after her husband. The huntsman told her of his remorse, of the gloom which had settled over him. Then she bade him go to the count and tell him she was still alive.

No sooner did Henry of Toggenburg hear this than he hastened with the man to the cave where his long-lost wife lived. Who can describe the meeting, the tears of shame and self-reproach, when he heard the story of the loss of his ring, and the innocence of Idda? Readily did she forgive him; but she would not return with him to the castle. No! that life was now over for ever. Seventeen years had weaned her wholly from the world. She was unfit to resume the broken thread of a courtly life as countess, and, moreover, she had vowed to God to spend the rest of her days alone. All she asked was a little cell near the chapel of the Mother of God, in the meadow below the castle, where she could once more listen to the church bell, assist at the Holy Sacrifice, and receive the Bread of Life.

He sorrowfully consented. She was given what she asked for, and took possession of it, bringing away with her from the cave only the wooden cross she had made for herself. She spent some years there, tending the flowers in a little garden, but at last was driven from it by the crowds who came to her as to a saint, and she took refuge in the privacy of a cell in the convent of Fisching. There she died, about the year 1226, and there her body rests in the church, once monastic, but now parochial.

It is said that when Dominic heard of the countess having been discovered he destroyed himself, fearing the terrible punishment which would have been inflicted on him by the count.

In art S. Idda is often represented with a stag at her side, from whose horns issue flames of fire, as popular tradition asserts that a stag served her as a candlestick. By this means she was able to read her offices at night.



November 4.

- S. PERPETUA, M., the wife of S. Peter; 1st cent*
SS. PHILOLOGUS AND PATROBAS, BB. of Sinope and Puteoli; 1st cent.
S. PORPHYRIUS, M. at Ephesus; A.D. 272.
S. PIERIUS, P. at Rome; circ. A.D. 312.
SS. VITALIS AND AGRICOLA, MM. at Bologna; 4th cent.
S. AMANTUS, B. of Rhodéz in France.
S. PROCULUS, B.M. of Autun; circ. A.D. 530.
S. PERPETUUS, B. of Maestricht; A.D. 630.
S. MODESTA, V. Abss. at Trèves; circ. A.D. 680.
S. CLAIR, P.M. near Rouen; 9th cent.
S. JOANNICUS, Ab. at Mount Antides; A.D. 846.
S. BRINSTAN, B. of Winchester; A.D. 934.
S. EMERIC, C. at Alba Regia in Hungary; A.D. 1032.
S. THOMAS LAUDER, B. of Dunkeld; A.D. 1476.
B. FRANCES, W. at Amboise; A.D. 1485.
S. CHARLES BORROMEO, Abp. of Milan; A.D. 1584.

S. PERPETUA, M.

(1ST CENT.)

[Some Latin Martyrologies. Not commemorated by the Greeks.
 Authority :—S. Clement's Stromata, quoted by Eusebius, H. E. lib. iii.
 c. 30.]



LEMENT of Rome, in his Stromata, relates: "The Blessed Peter, seeing his own wife led away to execution, was delighted, on account of her call and return to her country, and he cried to her in a consolatory and encouraging voice, addressing her by name, 'Oh, thou, remember the Lord!'" She was the mother of S. Petronilla, who is commemorated on May 31.

SS. PHILOGUS AND PATROBAS, B.B.

(1ST CENT.)

[Roman Martyrology. By the Greeks on this day, along with Linus, Gaius, and Hermas. Authority :—Romans xvi. 14, 15.]

PHILOGUS and Patrobas were Christians of Rome, to whom S. Paul sent his salutations. Philologus, according to Pseudo-Hippolytus, was one of the seventy disciples, and bishops of Sinope. Pseudo-Dorotheus says the same. Patrobas, according to these two authorities, was also one of the seventy, and bishop of Puteoli. They call him Patrobulus.

S. PIERIUS, P.

(ABOUT A.D. 312.)

[Roman Martyrology. Usuardus, Ado, &c. Authorities :—Eusebius, H. E. vii. c. 32, S. Jerome, De Vir. illust. c. 86.]

S. PIERIUS of Alexandria, whom Eusebius reckons among the most remarkable men who lived just before his time, was greatly celebrated for his voluntary poverty and his philosophical knowledge. He was great in expounding the Scriptures, and in discoursing before the congregation in the church. He was called, from his learning and depth of teaching, the Younger Origen. S. Jerome says that he went to Rome, having survived the persecution of Diocletian and Maximian. Photius,¹ however, says that he and his brother Isidore received the crown of martyrdom; and S. Epiphanius mentions a church in Alexandria dedicated to Pierius; and at that date this would not have been the case if

¹ Cod. 118, 119.

he had not died a martyr's death. But the statement of S. Jerome, and the silence of Eusebius are sufficient to show that the Pierius who was a martyr cannot have been the same as the philosophic teacher. S. Pierius wrote a tractate on Easter, and a commentary on Hosea the prophet, together with other works. Photius commends his easy and fluent style.

SS. VITALIS AND AGRICOLA, MM.

(4TH CENT.)

[Usuardus, Roman Martyrology. Authorities :—S. Ambrose, *Ad Virgin.*, and Gregory of Tours, *De Gloria Martyr.* c. 43.]

AGRICOLA was a member of a noble family at Bologna. Having embraced Christianity, he converted S. Vitalis, his servant. The gentleness of his character, his amiable qualities, and his virtues, made him to be generally beloved, even among the heathen. He was arrested, along with his slave, Vitalis, probably in 304, and he had the pain as well as satisfaction of seeing his servant martyred before his eyes. It was hoped that he would be intimidated by the sight of the sufferings of Vitalis, but, on the contrary, he was nerved to follow him. He was attached to a cross and pierced with several nails. When dead he was buried with S. Vitalis in the Jews' cemetery. S. Ambrose having discovered their place of sepulture in 393, obtained from it some of the nails and blood. He placed them in a church which he dedicated at Florence.

S. MODESTA, V. ABSS.

(ABOUT A.D. 680.)

[Roman, Gallican, and Benedictine Martyrologies. At Trèves on Oct. 6. Authority :—Mention in the Life of S. Gertrude.]

S. MODESTA was the niece of S. Modoald, bishop of Trèves, and of the blessed Itta, wife of Pepin of Landen. She took the veil in the monastery of Saint Mont, and spent about twenty years in it. She was then placed at the head of a swarm of holy virgins whom the abbess of Saint Mont sent from the hive, to settle at Trèves in the monastery of Horren, so called because Dagobert, king of Austrasia, gave to the new community as their quarters the old Roman public granary, called in Latin *Horreum*. S. Irmina, daughter of Dagobert, received the veil from the hands of S. Modesta. The holy abbess was favoured with extraordinary graces; she knew, by revelation, the hour when S. Gertrude of Nivelles, her cousin, died. On the morrow she spoke of it to Clodulf, bishop of Trèves, who verified it. She died about A.D. 680, and was succeeded by S. Irmina.

S. CLAIR, P.M.

(9TH CENT.)

[Usuardus, Gallican and Roman Martyrologies.—Authority :—Mention in the Lessons of the Rouen and Beauvais Breviaries.]

S. CLARIUS, or Clair, was a native of Rochester, who, in the 9th century, quitted his country, after having been raised to the priesthood, and passed into Normandy. He fixed his residence in Le Vexin, in the diocese of Rouen, and lived there for several years a life of great seclusion and severity,

imitating the Fathers of the Egyptian deserts. A woman of rank in the neighbourhood cast eyes of passion on him, and as he indignantly repulsed her advances, in a fit of revenge she sent two of her servants to murder him. His head was cut off. He is represented as carrying it. As he kept a watch on his eyes, and bashfully covered them with his hands when the lady cast her warm glances on him, he is often represented with one hand covering the eyes of the head he holds with the other hand. The place where he was assassinated bears his name, and has become a place of pilgrimage.

S. Clair is invoked by those affected with inflamed eyes. He is sometimes by error represented as a bishop, being mistaken for his namesake, a bishop of Nantes.

S. JOANNICUS, AB.

(A.D. 846.)

[Roman Martyrology, inserted by Baronius from the Greek *Menæa* and *Menology*. Russian *Kalendars*. Authority :—A Life in *Sirius*, Nov. 4.]

THIS saint was born at Maricat, a village in Bithynia, near the Apollonian lake, in 765. His parents were poor, and he was employed in his early youth as a pig-driver. He afterwards became a soldier, led a careless and disorderly life, and fell into the heresy of the Iconoclasts ; but in the reign of Constantine and Irene he returned, at the exhortation of a solitary, to a belief in the reverence due to images, and was moved also, undoubtedly, by the fact that his present masters were diligent promoters of the *cultus* of images. He began at the same time to be sensible of his sins, and to desire a life to God. He began at once a penitential course, fasting and

praying, and lying on the bare earth, though he did not leave the army for six years longer. But after returning from a campaign against the Bulgarians, in which he had distinguished himself, he quitted the service of arms and the vanities of the world, entered several monasteries in succession, so as to learn to read, and to conduct himself in the new service he was about to enter, and then retired to the side of Mount Olympus, on which he spent several years exposed to the cold of winter and the heat of summer, without a shelter for his head. Then he entered a cavern and lived therein on bread and water alone.

After twelve years of this stern life he entered the monastery of Eristæ, and took the habit. He had the gift of prophecy, and many miracles are related of him. His reputation extended throughout the empire, and his authority was of great avail to sustain the orthodox in the persecutions of Leo the Armenian, and Michael the Stammerer. Peace having been at length restored to the Church, under the government of the Empress Theodora, S. Joannicus, already at an advanced age, enclosed himself in a narrow cell of the monastery of Mount Antides.

His prudence and moderation were of great advantage in guiding the impetuous Methodius, patriarch of Constantinople, in the reaction against Iconoclasm. Some fiery confessors were for denying the orders of all the bishops and priests who had been consecrated by Iconoclastic prelates. Methodius wavered, and applied to Joannicus for advice. The holy abbot advised him to treat them as erring brethren, and not to reject those who returned to Catholic usages, but only those who had been open and defiant Iconoclasts.

This advice was followed, and the bishops and abbots who took the extreme view, and refused to acknowledge the reconciled clergy, were banished by the Emperor as mischief-makers and disturbers of harmony.

In 845 Methodius, hearing that S. Joannicus was dying, went to see the old man, and recommended himself to his prayers. Joannicus felt himself honoured by this visit, and foretold that the patriarch would speedily follow him. The saintly anchorite died at the age of eighty-one, on the 4th of November, in the sixth year of the Emperor Michael, 846, and S. Methodius died of dropsy, eight months after, on the 14th of June, 847.

S. CHARLES BORROMEO, ABP.

(A.D. 1584.)

[Roman Martyrology. Canonized by Paul V., Nov. 1, 1610. Authorities :—A Life by Augustino Valerio, Cardinal Bishop of Verona, pub. in 1586, at Verona. “*Vita et Obitus S. Caroli Borromæi*, auct. Joanne Franc. Bononi, Vercellensi Episc.” Colon. 1587. A Life in Italian by J. P. Giussano, Rome, 1610. “*De Vita et rebus gestis Caroli Borromæi*. . . . lib. septem; Carolo A. Basilicopetri auctore,” Ingolst. 1592. These biographers knew him personally. Bononi has also “*Borromæidos libri quatuor*,” Mediol. 1589, a Latin poem on the life of S. Charles. Also the letters of S. Charles, and his other writings. “*Vie de S. Charles Borromée*, par Antoine Godeau,” Paris, 1663. “*La Vie et l’Esprit de S. Charles Borromée*, par le Père Tournon,” Paris, 1761, &c.]

CHARLES, or Carlo Borromeo, was born in the castle of Arona, on the Lago Maggiore, on October 2nd, 1538. His father was Gilberto Borromeo, Count of Arona, of ancient illustrious family. His mother was of a family which had recently raised itself to notice, she was named Margharita di Medici. The story of her family is curious.

Bernardino di Medici was an industrious, but poor, tax-collector in Milan.¹ His sons were Giangiacomo and Giovanni Angelo. The former adopted the trade of arms, the

¹ Hieron. Soranzo, *Relatione di Roma*.

latter devoted himself to study. Giangiacomo, naturally reckless and enterprising, had rendered himself useful to the then rulers of Milan, by ridding them of one of the Visconti family, called Monsignorino, who was their rival; but no sooner was this murder accomplished than those who had desired it were anxious to be delivered of the tool they had employed. To this end they sent the young man to the castle of Mus, on the Lake of Como, with a letter to the governor, containing orders for the immediate death of the bearer. Giangiacomo, suspicious of evil, opened the letter, saw what was prepared for him, and at once resolved on the measures to be taken. He gathered a number of trusty comrades, gained admission to the castle by means of the letter he bore, and succeeded in taking possession of it. From that time he assumed the position of an independent prince. Secure in his fortress, he kept the Milanese, Swiss, and Venetians, who were his neighbours, in perpetual activity by his ceaseless incursions. After a time he took the white cross, and entered the Imperial service. He received the title of Marchese di Marignano, served as chief of artillery in the war against the Lutherans, and commanded the Emperor's forces at Siena. His shrewdness was not inferior to his daring; his undertakings were invariably successful, but he was altogether without pity; many a wretched peasant, who was attempting to carry provisions into Siena, he destroyed with his iron staff. Scarcely was there a tree far and near on which he had not caused some one of them to be hanged. It was computed that he had put to death at least five thousand men.

The advance of his brother Giovanni Angelo had kept pace with his own. This last took the degree of doctor-of-laws, and gained some reputation as a jurist; he then purchased an office in Rome, and rapidly acquired the confidence of Paul III. When the Marchese di Marignano, his brother,

was married to an Orsini, the sister of Pier Luigi Farnese's¹ wife, he was himself made cardinal.

The sister of these adventurers made a fortunate match when she won the hand of the Count of Arona. They had two sons,² Frederick, destined to succeed to his father's title and estates, and Charles, early devoted to the clerical profession, both by the tastes of the child and the judgment of his parents, who knew that they had sufficient interest to advance him in the Church. Indeed, whilst still a child, he was given the Abbey of SS. Gratinian and Felinus, which was vacated for him by his uncle, Julius Cæsar Borromeo, that he might enjoy the revenues, and exercise authority as its titular abbot.

When he had attained the age of twelve he assumed complete control over the revenues of his benefice, and, greatly to his credit, he used them, not on his pleasures, but in relieving the necessities of the poor. His father was an exceedingly pious, generous man, and his influence told on the young boy, and directed him in the path of duty, instead of that of pleasure.

Charles studied in Milan, and thence betook himself to Pavia, where he studied canon law under Francesco Alciati, and from him received the doctor's cap. It is said that the day was cloudy when Charles was given his degree, but at the moment when the bonnet of doctor was given him a gleam of sun poured in at the windows and illumined the whole hall: a beautiful figure of the light which the teaching of this saintly man would spread throughout the Church he should be called to govern. The university of Pavia was known for the disorderly and immoral conduct of the students in it; but Charles

¹ The illegitimate son of Pope Paul III., when Cardinal Alexander Farnese.

² The four daughters were—Isabella, a nun; Camilla, who married Cæsar Gonzaga, Prince of Malfetto; Geronima, who married Fabricio Gesualdi, eldest son of the Prince of Venossa; and Anna, who married Fabricio, eldest son of Prince Marc-Antonio Colonna, Viceroy of Sicily.

passed through his academical course there unstained, and issued from it as guileless as he had entered it.

Cardinal de' Medici, the uncle of S. Charles, had in the meantime undergone the alternatives of favour and disfavour. Under Paul III. he had obtained the administration of the papal cities, had been charged with the conduct of political negotiations, and more than once intrusted with the commissariat of papal armies. Paul IV. hated him, and on one occasion burst into violent invective against him in full consistory. Medici then thought it best to leave Rome, and resided sometimes at the baths of Pisa, and sometimes in Milan, till, on the death of Paul IV., in 1559, the year that his nephew was made doctor of laws, he was called to assume the triple crown, under the title of Pius IV. He was a discreet, intelligent, and kindly-disposed man, of a joyous, but also of a worldly, temperament. He had made his way in the Church, and his brother had made his in the world, and he was not disposed to distress himself about reforms, and make for himself a bed of nettles where he hoped to rest on one of roses. He at once summoned to Rome his nephew Charles Borromeo, then aged twenty-one, and invested him forthwith with the office of protonotary, conferred on him the cardinal's hat, with the title of SS. Guido and Modesta, and next year, 1560, having forced Hippolytus d'Este to resign the administration of the see of Milan, gave to Charles, then aged twenty-two, and not yet in deacon's orders, the archbishopric of the most important see in North Italy.

Frederick, brother of Charles, was also at Rome, and the Pope was prepared to invest him with all the honours that he could confer on a layman. He had married the daughter of the Duke of Urbino, and had succeeded his father in the county of Arona.¹ But he died in 1563, leaving no children.

¹ Gilbert Borromeo II. was married thrice. First to Margaret di Medici, the mother of Frederick and Charles; next to Thaddæa del Vermì, sister of John, Count

It was then thought that Charles would resign his prospects of advancement in the Church, marry, and return to lay life. And, indeed, his uncle, the Pope, urged him to this. But Charles had made up his mind, and nothing could shake him. He resigned the family honours and estate to Julius Cæsar Borromeo, his uncle, and son of Frederick Borromeo and Veronica Visconti, reserving for himself an annuity on the estate. He placed himself under an irrevocable vow, and received the sacred orders up to priesthood. Before celebrating his first mass he went through the religious exercises of S. Ignatius under the conduct of Ribera, the Jesuit, and learned the practice of mental prayer, which thenceforth he never failed to perform twice a day. The Pope then changed his title to that of Cardinal of S. Praxedes, made him Grand Penitentiary, Arch-Priest of S. Maria Maggiore, Protector of Lower Germany, the kingdom of Portugal, the provinces of Flanders, the Swiss Catholic cantons, and of several religious orders, Legate of Bologna, of Romagna, and of the Marches of Ancona.

These honours did not dazzle him, nor did he neglect the duties involved in them. By his connection with the Pope, and the responsibilities brought by these dignities, he was drawn into contact with the most weighty affairs of the pontifical government. To these he devoted his most assiduous attention with equal modesty and conscientiousness; his best energies were applied to the administration of the State; he gave audience with unwearied patience. For the more effectual performance of his duties he called around him a "collegium" of eight learned men, which afterwards formed the important institution of the "Consulta." He lent valuable aid to the Pope by his advice, and by his steady regard for the welfare of the Church. "In so far as we

of Bobbio, by whom he had one child, Hortensia, married to Annibal, Count of Altemps; lastly to Aurelia Vestorina, by whom he had no family.

know," says Geronimo Soranzo, "he is without spot or blemish; so religious a life, and so pure an example, leave the most exacting nothing to demand. It is greatly to his praise that, in the bloom of youth, nephew to a Pope whose favour he entirely possessed, and living in a court where every kind of pleasure invites to its enjoyment, he yet leads so exemplary a life." His recreation consisted in gathering around him in the evenings a few learned men, with whom he might discuss profane literature. But Borromeo, who though young and devout, did not despise heathen philosophy, would soon turn the conversation to theological subjects.

In the meantime his archdiocese was not neglected. He sent Nicholas Ormanete to Milan as his grand-vicar. He would willingly have gone to it himself, but the Pope could not be persuaded to allow him to leave Rome. The grand-vicar found the diocese in the greatest disorder. It had been the portion of non-resident archbishops for some while. Octavian Archimboldi, appointed in 1494, died unconsecrated the same year, and was succeeded by Hippolytus d'Este, son of Hercules d'Este, Duke of Ferrara, and Eleanor of Aragon. Hippolytus had been given the archbishopric of Strigonia when eight years old. In 1493, when seventeen, he was given a cardinal's hat by Pope Alexander VI. He received also the archbishopric of Capua,¹ and the bishoprics of Ferrara,² Agria,³ and Gran.⁴ He resided the greater part of his time in Hungary. He is reproached by historians with having had the eyes of his brother Julius plucked out because he had succeeded in obtaining the affections of a lady of whom he was himself enamoured. In 1497, when translated from Gran, he was given the archbishopric of Milan, along with the bishopric of Agria. He was then only twenty-

¹ In 1502, when aged twenty-six.

² In 1503, when aged twenty-seven.

³ In 1497, when aged twenty-one.

⁴ In 1487, when aged eleven; he held it till 1497, when he was translated to Agria.

one years old. He died in 1520, without having ever resided in Milan or attended to its spiritual welfare. He was succeeded in the archbishopric by Hippolytus d'Este, son of Alphonso I., Duke of Ferrara, and Lucrezia Borgia. He was nephew to his predecessor. Born in 1509, he was therefore eleven years old when promoted to the archbishopric. He was made a cardinal by Pope Paul III. in 1538, he was also archbishop of Auch, of Narbonne, of Arles, and of Lyons, and bishop of Autun,¹ &c. He held, either in succession or together, as many as eight bishoprics, and was also abbot of Flavigny and several other abbeys. He tried for the Papacy on the death of Julius III., and again on the death of Marcellus II., and again when Paul IV. died. An ambitious, worldly man, fond of letters, and of surrounding himself with men of science, and devoted to political intrigue, he paid no attention to his dioceses, from which he drew his revenues. During thirty years that he was archbishop of Milan he never entered the city. In 1550 he was forced by Julius III., his rival and successful competitor for the triple crown, to give up the crozier of S. Ambrose to Cardinal Archimboldi. On the death of Paul III., Cardinal Monté gained the majority of votes in the conclave by promise of future favours. "Take me," said he, "and the next day I will choose you for my favourites and intimates out of the whole college." He kept his word; no sooner was he invested with the Papacy than he installed Cardinal Archimboldi, a partisan, in the seat of Cardinal d'Este, who had been his rival. On the death of Pope Julius III. in 1555, Hippolytus again put in his claim. Archimboldi died the same year; but he did not enter Milan, and Marcellus II., whom he had also opposed, filled the see of S. Ambrose with Philip Archinto, bishop of Saluzzo, who also never

¹ Milan, 1520-50, 1555-56, 1559-60; Autun, 1546-50; Lyons, 1539-50; Auch, 1551-54; Arles, 1562-67; Narbonne, 1550-51.

entered Milan. On his death, in 1558, Hippolytus again assumed the archbishopric, and held it till 1560, when he was obliged to resign it in favour of Carlo Borromeo, and content himself instead with the office of Legate in France.

It has been necessary to give this sketch of the archbishops of Milan for seventy-three years before the appointment of S. Charles, to explain the deplorable condition of disorder and licence which prevailed in the archdiocese when S. Charles took the administration of it into his hands. Nicolas Ormanete, the vicar-general, found that the condition of affairs was so bad, that he was unable himself to remedy it. He wrote to Carlo Borromeo, giving him a picture of the state of the diocese, and entreated him to come to it himself and attempt to reduce it to order, and requesting permission to resign an office he was not competent to discharge. Charles, moved by this letter, spoke so urgently to his uncle, that the Pope gave way, and allowed him to go to his see; and he entered his cathedral city in pomp, on September 23rd, 1565, five years after his appointment.

He at once assembled a provincial council, which was attended by Jerome Vida, bishop of Alba, Maurice Pietra, bishop of Vigevano, Cæsar Gamba, of Tortona, Scipio d'Este, of Casal, Nicolas Sfondrati, of Cremona, and others. The first session was opened with a solemn procession. After mass, the decrees of the Council of Trent were published, and the bishops were enjoined to see to the execution of them in their several dioceses. The council then proceeded to pass rules for the reformation of the morals of the clergy, and for the proper observance of religious ceremonies. It forbade the faithful to have any dealings with the Jews, and pronounced excommunication against parents who refused to allow their daughters to take the veil.

S. Charles was recalled to Rome in December by the news that the Pope was dangerously ill. He hastened to

the bedside of his uncle, administered to him the last sacrament, and was with him when he died, on the night of December 8th, 1565.

On the following day the cardinals met in conclave to elect a successor. It is unnecessary here to relate the intrigues which agitated the conclave, and which upset the Cardinal Moroni, a Milanese, whom S. Charles favoured, and afterwards Buon-Compagno and Sirlette, rival claimants for the tiara. When Borromeo saw that the election of Moroni was impossible, he threw himself into the party in favour of the Cardinal of Alexandria, grand inquisitor, a man of low extraction, religious, and hating heresy. We have a letter from Charles Borromeo on his motives. "I was determined," he says, "to consider nothing so much as religion and purity of faith. I was well acquainted with the piety, irreproachable life, and devout spirit of the Cardinal of Alexandria, afterwards Pius V.; I thought none could more fitly administer the Christian Commonwealth, and used my best efforts in his favour." Philip of Spain, who had been won over to the interest of the same cardinal by his ambassador, sent his express thanks to Borromeo for having promoted the election. Pius V. was precisely the man then believed to be required. The adherents of Paul IV., who had kept themselves retired during the pontificate of Pius IV., considered themselves most fortunate: "To Rome; to Rome!" writes one of them to another, "come confidently and at once, but with all modesty; God has awakened for us our fourth Paul again!" Paul IV. had been a Neapolitan, highly born, of the anti-Austrian faction, a zealot, a monk, and an inquisitor; Pius IV. was the son of a Milanese tax-gatherer, devotedly attached to the house of Austria, a man of the world, and fond of its pleasures. Paul IV. had advanced his kindred, the Caraffas; Pius IV. put the nephews of his predecessor to death. One of the first acts of Pius V. was to review the

case of the Caraffas, and to pronounce that they had been unjustly judged by his predecessor, and that the confiscated goods of the family were to be restored.

He was a stern guardian of public morals. He ordered that women of bad character in his dominions should be whipped till they married or left the country. But when he found it impossible to carry this decision into execution, he forbade them leaving their houses, thereby condemning them to a cloistered life without its virtues. He denied them the presence of a confessor on their death-beds, and burial in consecrated ground.

Charles Borromeo was satisfied that the zealous Pope would support him in his efforts to reform the demoralized Church in his archdiocese ; indeed, Pius V. himself urged him to this work, by writing to him, in 1568, that there were heretics in the north of his diocese, and advising him to seek them out and bring them to a right faith. He required him to restore the inquisition to its ancient activity and rigour throughout the diocese of Milan. S. Charles went about the matter. The valleys of Leventina and Blegno belonged at that time to the Swiss Cantons of Uri and Schwytz. The Ticino, which flows through the Val Leventina, unites with the Mant, and the united streams flow through the Riviera by Bellinzona into the Lago Maggiore. The Riviera belonged to the Canton of Unterwalden.

The biographers of S. Charles, supposing that these valleys must have been on the northern side of the S. Gothard, give a harrowing account of the labours and fatigues of the saintly archbishop as he traversed the Alps to reach these Swiss valleys, of his scrambling over glaciers with iron spikes in his shoes. Unfortunately for the story, the valleys of Riviera, Leventina, and Blegno are easily reached from Bellinzona without any alpine scrambling. Before visiting these valleys he wrote to the bailiffs who ruled in them on behalf of

the three Swiss cantons, and requested them to meet him and assist him in restoring order in that portion of his diocese.

The officers accordingly received him with courtesy, and assured him that if they had exercised their authority to punish some of the clergy, it was not from any wish to invade the jurisdiction of the archbishop, but because their licentiousness and turbulent conduct was so gross, and the archiepiscopal supervision was so neglected, that they were constrained to do so for the sake of common decency and the public peace. S. Charles assembled the clergy of the three valleys and exhorted them to mend their morals, and to set an example of virtue and not of dissolute life to their flocks; but, from what he saw of the clergy, he felt that it was hopeless to amend them, and, therefore, when he returned to Milan, he sent among them some clergy whom he could trust, to preach to the people, and report on the parochial priests, and settled also some Capuchin friars in their midst. As for the heretics, such as had been infected with Lutheran or Calvinistic errors, he delivered them over to the secular arm to be made short work of.

The Saint next proceeded to reform the Frati Umiliati, an Order founded at Milan in 1134, and which followed, or pretended to follow, the rule of S. Benedict. They had ninety monasteries, but only 170 religious in them. The provosts enjoyed great revenues, they received among their number only sons of good families, who were forced to adopt the ecclesiastical or religious life for family reasons, and who had no wish to renounce the pleasures and luxury of a worldly life. Provosts of the Frati Umiliati had arrived at a scandalous stage of demoralization: "They lived such a licentious life, that they denied their sensuality nothing. They went abroad only in grand equipages, they followed the chase, were constantly seen in houses of gambling and pleasure, cared little for the conduct of their monasteries,

where the monks, following the example of their superiors, shamed even the most debauched laymen by surpassing them in their excesses."

S. Charles obtained two briefs from the Pope, one gave him power to levy a tithe on the property of the Frati, the other appointed him apostolic commissary to reform them. In virtue of these briefs, the archbishop assembled the Order in several chapters at Cremona, published rules for restoring discipline among them, and judged that the provosts should be changed every three years.

The friars were exasperated at this interference, and left no stone unturned to get the Pope to reverse the decision of S. Charles and revoke his brief constituting him apostolic commissary. When all these attempts failed, several of the provosts and other malcontents determined to get rid of the archbishop by assassination. The ringleaders of this plot were the provosts of Vercelli, Caravagio, and Verona. They communicated their design to others of the same Order, and it was approved. A priest of the society, named Jerome Donate, surnamed Farina, offered for the sum of forty gold crowns to do the deed. The conspirators, unwilling to pay the money out of their own pockets, sold the silver ornaments of the church of Brera, their head establishment in Milan, for the purpose. Farina, after having spent the money in taverns, on the 25th October, 1569, introduced himself into the chapel of the archbishop, and fired an arquebuse at him whilst he was saying the evening prayers along with his servants. As they were saying "Let not your heart be troubled," the ball struck him on the spine, but was arrested by his rochet, and scarcely wounded him. Farina escaped in the consternation and confusion which ensued. The Pope sent the bishop of Lodi to Milan to investigate the matter. Two provosts of the Umiliati were arrested, one an accomplice, the other had been informed that the assassination was

planned. By their confession the rest of the conspirators were taken. The provosts of Vercelli and Caravagio, and those of the friars who were gentlemen, were executed with the sword, on July 28th, 1570, and Farina and those who were not of noble birth were hung on the same day. After which Pius V. by bull suppressed the Order, and the friars were dispersed among the Carthusians, Franciscans, and Dominicans.

In 1569 S. Charles held a second council at Milan, in which fresh decrees were passed. In conformity with the harsh rule laid down in Rome by the Pope, in Milan also physicians were forbidden to continue their attendance on sick persons who, after having been ill for three days, had not confessed. Those who lived on the confines of heretical cantons of Switzerland were not to be suffered to marry till the bishop had been communicated with, and an inquiry into their faith had proved satisfactory. Marriages were not to be celebrated, except in churches, without licence, and those who lived with concubines were to be excommunicated. Priests were forbidden singing indecent songs, and having dances and theatrical representations in their parsonages; churches were not to be used for profane entertainments, and as promenading places. All indecent pictures were to be banished from churches, and the church ornaments were not to be used for profane purposes. The church bells were to be rung every Friday at three o'clock in the afternoon, to announce the hour when Jesus died, and an indulgence of forty days was promised to all who should, on hearing the bell, recite twice the Pater Noster and Ave Maria. Every contract of usury was annulled; those whose infirmities forbade them to observe Lent were required to eat meat in secret.

There was at Milan a collegiate church called Santa Maria de la Scala, founded by a lady of the Scala family, who had

married Barnabas Visconti. The right of patronage was in the hands of the King of Spain as Duke of Milan. The king presented to the archbishop, who conferred the benefice on his nominee. Francis Sforza II. had obtained from Pope Clement VII. a bull exempting the canons of La Scala from the jurisdiction of the ordinary, subject to the consent of the archbishop.

The canons lived a licentious, scandalous life, and S. Charles was determined to reform them. He served them a notice that he would visit them on a certain day. They answered that they were not subject to episcopal visitation, and would not open their doors to him. The archbishop sent a special courier to Rome, and obtained from Pius V. full authority to visit the recalcitrant canons. S. Charles, however, gave them two months' respite to prepare for his visit. But as the archbishop's court had proceeded against a priest of their chapter for some breach of discipline or morals, the chapter elected a certain Pietro Barbesta as guardian of their privileges, and pronounced excommunication against the officer of the archbishop who had condemned the priest. The cardinal archbishop thereupon ordered them to receive him in person on the 30th August, 1569. They refused, and when he arrived on his mule in pontifical habits they barred his way at the head of a party of armed retainers, and one, catching the bridle of his mule, thrust the archbishop back, whilst the rest clamoured that they were subject to the jurisdiction of the King of Spain, and free from episcopal supervision. S. Charles was obliged to descend from his mule, and seizing his archiepiscopal crozier, he advanced against the insolent canons, firmly resolved to enter the church. He was rudely jostled, firearms were discharged, and the bullets struck his crozier. The church gates were slammed in his face, and when his grand-vicar attached the sentence of excommunication against the door,

the canons tore it down contemptuously. Barbesta had the further audacity to declare the archbishop excommunicate, and suspended from his functions for having violated the apostolic privileges accorded to the chapter of S. Maria de la Scala. The sentence of excommunication on S. Charles was nailed up in all public places of Milan. It only served to make the canons ridiculous. The archbishop at once ratified the excommunication pronounced against the canons by his grand-vicar, and served an interdict on their church. At the same time he despatched a trusty messenger to the Pope to tell him what had occurred, and to entreat him to support his authority. Pius accordingly annulled the sentence of Barbesta, and cited some of the canons to Rome.

The chapter in the meantime had written to the King of Spain. S. Charles wrote to Castanea, archbishop of Rosano, who was nuncio at the Spanish court, to use his influence against the chapter. Philip II. was not disposed to quarrel with the Pope for the sake of the canons, and refused to support them in their contumacy. He even wrote to the governor of Milan to force the canons to submit to the Ordinary, and to accept the reforms he was about to introduce among them. Those who had fired at the archiepiscopal cross were to be arrested, and punished with the utmost rigour. The canons had wholly disregarded the interdict, and had defiantly celebrated their religious offices in the church with unusual splendour. But the royal letter showed them that they could not hope for support against the cardinal archbishop, and they, therefore, with bad grace, made their submission, and their excommunication was raised. They were, however, required annually, on the feast of the nativity of Our Lady, to come in procession to the cathedral, prostrate themselves at the feet of the archbishop, and acknowledge publicly that they recognized his jurisdiction.

In 1570 the holy cardinal revisited the three valleys belonging to the Swiss cantons that lay in his diocese, and afterwards, with the ostensible purpose of paying a visit to his sister, the Countess Hortensia, at Altaems, he crossed the S. Gothard. After having stayed a short while with his sister, he visited the Catholic cantons of Switzerland, one after another, and set to work to restore clerical discipline among them. He found the clergy living in great disorder, and in some of the monasteries scarce a vestige of religious observance remained. The monks were served, even in their cells, by women; most of the convents were turned into hostleries, and were full of drunkenness, riot, and immoralities. S. Charles acted with much gentleness and wisdom, and succeeded in persuading the monks and priests to adopt a more edifying life.

In this expedition he is said to have won the respect of the Zwinglians, and was treated with hospitality and veneration by the simple-minded peasants wherever he passed, whether Catholic or heretical.

During the year 1570, Northern Italy was afflicted by a great scarcity, and the people suffered severely. The holy bishop laid up a provision of corn, and rice, and beans, and caused distribution to be made to all the necessitous. The result was the concourse of an immense number of poor in Milan; and, during the months that the famine lasted, the archbishop fed three thousand persons daily. So large an outlay exhausted his means, and involved him in debt; but his example and exhortations induced many of the rich families in Milan to contribute large sums to the relief of the hungry, and enabled him to continue providing them with food till the harvest relieved him of anxiety for the future.

Pius V. died in Eastertide, 1572; and S. Charles, though ill at the time, hastened to Rome to be present at and influence the election of a successor. Buoncompagno of Bologna

was elected without much opposition, and took the title of Gregory XIII.

The journey to Rome had obliged S. Charles to suspend the third provincial council, which he had appointed for 1572. After the election of Gregory XIII. he was obliged to spend six months in Rome on affairs of the Church. He took the opportunity to resign the office of grand penitentiary, and other offices, which distracted his attention, and diverted him from the exclusive care of his flock at Milan. He left Rome in October, and employed the winter in carrying out the orders passed by his former councils, and especially in bringing the convents of women to an exact observance of their rules.

His third council was held in April, 1573, and was concerned chiefly in the regulation of minor ritual matters, all the weightier concerns of ecclesiastical discipline having been considered in the two earlier councils.

He had a trifling dispute about the same time with Don Alvarez, governor of Milan. Alvarez, on his appointment in the room of the Duke of Albuquerque, announced a bull and bear bait in the square before the cathedral. The archbishop threatened him with excommunication if he held it there, and the governor was obliged to transfer the bull-fight to the square in front of the castle. Alvarez died shortly after, and was succeeded by Requesens, grand commander of Castile. Requesens had a high idea of the royal prerogative, and he let it be understood that he intended to act upon letters of authority given him by the King of Spain, and not to let the jurisdiction of the place fall unopposed into the hands of the archbishop. He informed the grand-vicar that, according to his letters of instruction, the extent of jurisdiction claimed by the court of the archbishop would be curtailed. S. Charles at once pronounced excommunication against him. Requesens published a manifesto in reply, stating that he was acting only according to written instruc-

tions, and that he was determined to resist "the encroachments of Cardinal Borromeo" on the secular authority. In revenge for his excommunication he forbade the public assembly of penitents with veiled faces, and gathering of guilds without an officer of the king being present to see that the ecclesiastics did not make use of them for encouraging factions against the Spanish king. King Philip II. cut short the mutual recriminations by appointing Requesens governor of the Low Countries in the room of the Duke of Alva, whom he deemed it expedient to remove.

The greater part of 1574 was spent by S. Charles in visiting the various parishes of his diocese. There was not a village, however remote, that he did not visit two or three times whilst he occupied the see. The highest mountain-hamlets, the most secluded villages, all were alike known and cared for. He was usually preceded by a "visitator," whose report he then took with him, examining and verifying all with his own eyes; all punishments were adjudged by himself, all improvements proceeded under his own directions. To the poor he distributed alms; those of better station were invited to his table. He was prepared, on the other hand, with measures suitable to the refractory.

Passing on a certain occasion through the Val Camonica, the peasantry stationed themselves along the road to receive his blessing; but they had not for a long time paid their tithes, and the archbishop passed along without moving a hand or turning his eyes on one of them. The people, shocked and terrified at this privation, were glad to return to their accustomed duty. Hearing, whilst he was at Varese, that Henry III. of France was to pass through the duchy, he determined to meet him and offer him his congratulations on obtaining the throne of France. They met at Monza. Charles sent a messenger to ask the king when he could receive him. Henry asked what the archbishop was then

going to do. The messenger said that he was about to say mass. "What!" exclaimed the king, "he, an archbishop, condescend to say mass himself! By all means I must assist at it."

When S. Charles heard that the king was coming, he hastened to meet him and accompany him to the church. He gave him excellent advice, which Henry received with respect, but did not follow. Then he presented to him a gold crucifix and some relics, which the king accepted with many expressions of satisfaction.

In 1575 Gregory XIII. proclaimed a jubilee, S. Charles published it in Milan, and resolved to visit Rome in person, and obtain the indulgences promised. He reached it on the festival of S. Thomas the Apostle, and was warmly received by the Holy Father. After making a general confession, he went the round of the churches on foot, his servants following him two and two, reciting prayers. Before he left Rome he obtained permission from the Pope to hold a jubilee, with indulgences attached to it, at Milan the following year. Baronius the historian obtained possession of one of the old shoes worn by the cardinal archbishop when he visited the stations in Rome. When this old shoe was applied to an hysterical girl who was supposed to be possessed by a devil—but who was probably possessed only with the passion common to hysterical girls, of making herself conspicuous—she shrieked and writhed. It is a pity that the shoe was not applied more vigorously to her person, when probably she would have been completely cured of her possession.

In 1578 S. Charles founded the congregation of Oblates of S. Ambrose. The spirit of the institution is intimated by its name. It was that of perfect oblation. Its members, although secular priests, were to possess the abnegation of monks and friars. They were to be united to their arch-

bishop by a vow of obedience, and their special charge was to assist him in the government of the Church of Milan, to be at his disposal for every pastoral, educational, or missionary labour, in which he might need their assistance. Laymen were affiliated to this congregation, with special rules appropriate to their state, and special duties which they were required to undertake. The foundation was one of great importance, and proved of the utmost assistance. He had in his Oblates always at hand a band of zealous men whom he could despatch where he desired to remedy the deficiencies of the ill-educated, and somewhat demoralized, parochial clergy.

The jubilee at Rome in 1575 had drawn together a swarm of pilgrims, and some of them brought with them the plague. As they dispersed over Italy they carried the infection with them. But no sooner was the jubilee over at Rome than S. Charles held another with Papal sanction, largely enriched with indulgences, at Milan. The natural result was, that the people who thronged into the great city brought with them the seeds of the disease, and made Milan one vast pest-house. S. Charles is said to have predicted that it would be so, but it required no great knowledge of the future to be sure that to crowd into the city thousands of pilgrims bearing about among them the germs of the plague which had already manifested itself in Rome would be sure to lead to fatal results in Milan. No sooner had the pest firm hold of the city than he appointed public processions through the streets to invoke the aid of heaven to stay the plague. The magistrates and physicians remonstrated: thus to crowd people together was to increase liability to infection; but the archbishop was resolute, and the dismal processions trailed with their piteous litanies through all the thoroughfares. Most of the rich had retired to their country houses. The magistrates were in consternation. Some of the clergy shrank from visiting infected houses. The cardinal

did everything he could think of to arrest or mitigate the evil. His efforts if directed awrong were well meant. Physical evils need physical rather than spiritual remedies. The plague, he felt convinced, was not due to neglect of sanitary precautions, but was a manifestation of the wrath of God against a wicked people. The people, it is true, had been making abundant use of the jubilee, had accumulated indulgences in profusion, and had crowded the tribunals of penance and the altar steps, but then, at the conclusion of the jubilee, they had prepared to relieve the strain by making merry over the entry of a prince into their city. Not a century had elapsed since the plague had swept away 130,000 souls in that city, and in 1524, and again in 1550, half the population had perished from a like calamity. We cannot but doubt that the drainage must have been utterly bad. But at that time drains were not thought of as disease nests. S. Charles, for the purpose of removing the plague, began at once to redouble his penances. He fasted daily, and used the hardest of pallets. He then made his will, leaving to his relatives only what the law required, and constituted the hospital of Milan his residuary legatee. Prostrate at the foot of the altar he offered himself as a voluntary victim to Divine justice, to receive in his own person the chastisement hanging over his people. Having thus made the oblation of his life, he resolved to devote himself to the service of the plague-stricken. The contagion rapidly spread. A panic pervaded the city. Charles assembled the trembling clergy, and animated them to stand at their posts, to fulfil their duties, and leave the care of themselves to their Great Master. His example, his enthusiasm, his entire unselfishness communicated courage to the clergy, and they nobly stood by their chief pastor in the terrible time that ensued. The cardinal went from house to house visiting the sick, the poor, the dying. The large hospital of San Gregorio outside the walls was given up to the plague-struck. It consisted

of a spacious square surrounded by cells, with a chapel in the centre open on all sides, so that the patients in their cells could see the priest at the altar. The hospital was moated, and only accessible through a gate. But slender provision had been made by the magistrates for the sick who were conveyed to it. They were left there without sufficient beds, furniture, or food. As soon as the magistrates heard that a family was attacked, they were immediately conveyed to San Gregorio. There they were huddled together in a squalid famishing crowd. There they expired, without a priest to minister the sacrament to them when dying.

S. Charles, on hearing the miserable condition of the inmates, hastened to the spot, and as he passed round the interior of the court, the hollow-eyed, death-struck prisoners rushed to their windows, and stretching out their hands to him, with tears and groans clamoured for relief from their miseries. Some, in their mad despair and horror, were tearing their flesh with their teeth and nails, others were rolling sobbing on the pavement. They were without sufficient food, in a condition of filth, the air infected with plague poison, and sickening to breathe. Charles extended his hands to the poor wretches to bless them, and burst into tears over their sorrows. He hastened home and despatched to the hospital furniture from his own palace, and waggon-loads of provisions. He sent all his plate to the mint to be converted into coin, and then he urged on his Milanese clergy to undertake the ministration of the last sacraments to the poor wretches. They all refused, and he was obliged to send for a priest and lay assistants from the Swiss valleys, to perform the last rites to the pest-struck in San Gregorio.

He then drew up rules for the avoidance of infection, and showed so unmistakably his resolution to minister, himself, to the sick and dying, that eight of the clergy in shame gathered round him, and consented to accompany him.

From the day that he began his holy work he enjoined every one to keep aloof from him ; and to hold the people at a proper distance, he had a wand borne before him, that none might come near him or those who accompanied him on his visits. To the horrors of plague those of famine were shortly added. The principal citizens had broken up their households and fled, the shopkeepers had closed their shops, dismissed their apprentices and servants, and escaped for their lives. The price of provisions was very high, and Milan was full of discharged artisans and servants without money to buy food. Nor could they now leave the city, as the neighbouring villages would hold no communication with wandering beggars from the town. S. Charles visited the remaining noble and burgher families, and entreated them to stay and assist in relieving the growing distress. His powerful appeal prevailed. The city, divided into districts, was placed under the supervision of several gentlemen who, assisted by charitable tradesmen, visited every house, reported on the necessities of its inmates, and saw to their relief. A difference unfortunately arose between the magistrates and the governor for the Spanish king, as to which should pay the expenses thus incurred. The governor, on the outbreak of the plague, had fled ; but he was obliged on business to return to the city, intending to leave it again directly. S. Charles wrote to him remonstrating with him for deserting his post in the time of danger, and sent one of his household to read the letter aloud before the governor and the senate. Don Antonio de Guzman, the governor, was so shamed by this rebuke, that he remained to concert with the magistrates the means of supplying the most pressing wants of the poor ; and it was decided that the magistrates should discharge the costs.

But these wants multiplied faster than help could be provided, and crowds of servants and workmen out of place

roamed through the streets in a state of utter destitution. One morning, moved by a common impulse, they assembled in a body, and directed their steps to the archbishop's palace. He was the father of the forsaken, they would throw themselves on his compassion. As two by two the long procession of misery streamed into the palace, with famine painted in every haggard face, the heart of the charitable pastor was moved to its depths. Considering what was to be done, he devised a plan for enlisting the able-bodied men and women as nurses to the sick, as scavengers of the streets and houses, and as bearers of the dead to their last resting places. This scheme was at once organized and put into execution; but about four hundred remained on his hands, and these he sent to the Castle of Vittoria, on the road to Marignano, and borrowed sums of money to pay for their support. These four hundred paupers he confided to the care of the Capuchin fathers.

As winter approached he began to feel embarrassed as to how to clothe the poor who depended wholly upon him. He had nothing wherewith to meet this new necessity. His purse, his granaries, his cellars were empty. He therefore emptied his palace of everything it contained which could be made serviceable for clothing. His fur dresses, the bed curtains, tapestry, carpets, counterpanes, were all swept off, with the exception of a pair of sheets for each of his servants' beds, and a bit of carpet to cover his own table. There was a great deal of scarlet and violet cloth used for hanging in the streets from the cathedral to the palace, on festival or penitential processions. All this he confiscated, to the amount of 800 yards of scarlet cloth and 700 yards of violet. There were in addition several large pieces of yellow, green, and blue. All these he had cut up and made into tunics with hoods for the poor, and the streets of Milan suddenly blazed like a flower garden. It must have been a curious sight—that multitude of poor, old and young, clad in every colour

of the rainbow, some arrayed in tapestry, some in damask curtains, others in silk embroidered seats of chairs, others again in floor-carpets.

Of the destitute state of the city we may form some idea, when we are told that the number of poor fed daily amounted sometimes to sixty or seventy thousand.

The plague showed no signs of abating, and the hospital of San Gregorio could not contain the numbers who were struck down with the disease. The magistrates, by the advice of S. Charles, erected huts outside the city in six places, for the sick. Temporary chapels were built in the centre of each cluster, which grew into large villages of pest-stricken wretches. To obtain the requisite number of priests to attend to their spiritual needs, the cardinal applied to the religious Orders.

The Pope, at his request, had already empowered him to avail himself of the services of such as should offer themselves to the work, even in the event of their superiors withholding their permission. Nevertheless, that all might proceed in harmony, he called together the religious communities in Milan, and urged them to shake off their apathy and lend their hands to the practical work crying out for labourers. Twenty-eight religious at once offered themselves, and every day afterwards others poured in. The Capuchins were forward in their readiness to devote themselves. To all these religious S. Charles committed the care of the booths, where they were to administer the sacraments to the dying, and say daily mass for the dead. Many seculars also, men and women, offered their services, which were gladly accepted. He gave them a brown robe and badge of their office, and sent them to nurse the sick.

S. Charles next ordered processions to be made on the Wednesday, Friday and Saturday of the first week in October, and exhorted the people to confess and communicate on the

Sunday following. The magistrates in vain remonstrated, and pointed out how injudicious such an order was. But the archbishop was deaf to their remonstrances. On the first day he distributed ashes in the cathedral to the crowds assembled, and then all walked to San Ambrogio, S. Charles with a rope round his neck, and bearing in his hands a large crucifix. He was bare-footed, and his feet were cut by flints and nails. As he knelt before the altar at San Ambrogio the server behind him observed blood trickle down the altar steps, and raising the Cardinal's robe, saw that his foot was deeply gashed and bleeding. Milan pretends to be in possession of one of the holy nails wherewith the Saviour was attached to the Cross. Other churches make similiar claims. There is one at Trèves; a third in the basilica of S. Croce in Gerusalemme at Rome; a fourth at Torno, on the Lake of Como; a fifth in the patriarchal church of the Clares at Venice; a sixth at Toricelli in the church of S. Antony; a seventh in the church of the Redeemer at Spoleto; an eighth at Siena; a ninth at Colle, in Tuscany; a tenth at Naples in the church of S. Patricius; an eleventh at Catanea; a twelfth in the church of S. Laurence in the Escorial; a thirteenth at Carpentras. Four are at Cologne, but one of these does not claim to be an original. A seventeenth at Andechs, an eighteenth at Toul, a nineteenth at Cracow, a twentieth at Vienna. The Crown of Monza is made of a twenty-first. Constantinople boasted of possessing at least one, and in the Middle Ages before the wars of Religion there were many more. So that we may put down the number of holy nails at about thirty-five. S. Charles exhibited the nail possessed by the Church of Milan with great pomp, and honoured it with forty hours' prayer, during which period the religious and more devout of the people remained prostrate in adoration before the stumpy piece of old iron which is believed to have been found by S. Helena along with the true cross, and

afterwards used by Constantine as a bit for his horse. The nail was carried by a long streaming procession round the whole town, and it caused special satisfaction that no one fell out of his rank smitten by the plague. It was confidently expected that the exposition of the holy nail would arrest the plague, but to the surprise of the believers, and the disturbance of the faith of some in the authenticity of a relic which had so many counterparts, the plague continued to rage with unabated fury.

When the time of winter frosts drew on, which usually arrest the progress of disease of this description, the cardinal was inspired with the happy thought to announce to the people that if they would truly repent of their sins, the pest would be at an end at Christmas. The holy nail having failed to produce any effect, at the recommendation of S. Charles, the city looked elsewhere for succour, and turned its eyes to S. Sebastian. The Milanese, at the suggestion of their archbishop, made a solemn vow to rebuild his dilapidated church; and they gave him a silver reliquary to contain his bones, and went in procession to offer it him. Either S. Sebastian, or the frost of winter, was propitious, and with the cold weather the plague began to lose its malignity.

Charles went round his diocese, visiting every town and village. The plague had not wholly ceased at Christmas, as the Saint had predicted, but probably this was because the people had not sufficiently repented of their sins. However, it was sufficiently abated for the magistrates to insist on the purification of all the houses in Milan and the cleansing or destruction of all articles of clothing worn by those who had contracted the disorder. The Pope granted a jubilee, and Charles preached, and began to celebrate it in Milan, but as with the returning spring the pest began to break out again in various quarters, the magistrates again ordered a strict quarantine. The attractions of the jubilee and of the

animated devotions of Lent in the churches were, however, too great for the people to listen to the commands of the magistrates. On the 3rd of May the holy nail was again carried in solemn procession about the town, and again received a forty hours' adoration and ovation. During all these forty hours the archbishop remained in prayer before the relic, occasionally relieving the monotony of worship by the excitement of preaching.

Providentially, the plague, after a few expiring efforts to obtain ascendancy once more, succumbed to the virtues of the holy nail and the intercession of S. Sebastian, powerfully seconded by the merit and self-devotion of S. Charles.

Though the archbishop had been most devoted in his ministrations to the sick, and care for the famishing, it was hardly to be expected that the magistrates could endure, without remonstrance, the setting at naught of their authority, and the disturbance he had introduced into their sanitary arrangements by the exercise of his independent judgment. When they had ordered a quarantine, the archbishop had set their orders at naught by summoning the people to a jubilee. When they had sought to isolate the inhabitants to prevent the spread of infection, he had gathered hale and sick together in procession. The magistrates had issued injunctions that none who had been plague-struck were to leave the town, or mingle freely with those in health, without certificates of recovery, signed by the medical men and countersigned by themselves. The archbishop had allowed his grand-vicar to issue these certificates. With these charges were mixed up others utterly frivolous, accumulated out of the resentment which the magistrates felt at his interference with their arrangements. The catalogue of the offences of the cardinal archbishop was laid before the Pope, but, as might have been expected, was rejected by him. He was not likely to listen to an accusation of the sort.

In 1578 S. Charles was able to accomplish what he had long ardently desired—a pilgrimage to the Holy Winding-sheet of our Lord. Of these there are at least half-a-dozen in existence. The two most famous are that at Compiègne, and that at Turin. S. Charles either had not heard of the others, or with ultramontane patriotism chose to regard that which belongs to the royal house of Savoy as the most genuine. Habited as a pilgrim, staff in hand, and with the Jesuit Adorno to direct his devotions, S. Charles set off on his pilgrimage. He was met by Philibert Emanuel, Duke of Savoy, with the greatest respect, and offered his splendid hospitality. Crowds of persons had flocked to Turin, both to see the cardinal and to honour the relic; and so great was the concourse, that, to satisfy their devotions, the Holy Winding-sheet was exposed upon a raised scaffold in the square in front of the castle. The sight so excited the enthusiastic multitude that they addressed the relic with penitential cries of “*Misericordia!*” The cardinal is said to have remained in an ecstasy of devotion for some hours before the soiled sheet, undisturbed by the slightest cloud of suspicion that the Compiègne relic had equal, if not better, claims to be regarded as genuine. He was very particular not to allow fraud to be used to incite popular devotion. When at Liano, on the Lago di Garda, he heard that some bones of a supposed saint were miraculous, and that during the night preceding the festival of S. Peter ad Vincula water flowed from the vault where they lay in a copious stream, and was applied by crowds of pilgrims for the purpose of healing. Whether he had his suspicions roused by a hint that trickery was employed, or whether he mistrusted the clergy of Liano from his own observation of them, does not appear; but he stationed trusty watchmen about the relics on the eve of the festival, and it was found that, under the circumstances, the water did not flow. He thereupon had the vault walled up.

In 1579 he was again in antagonism with the governor of Milan. The celebration of the carnival was customary throughout Italy. The mad frolics of the season were not conducive to piety, and S. Charles forbade them. The governor was indignant, and remonstrated, but the archbishop was inflexible. The governor determined to defy the saint, and have a spectacle—a ludicrous, masked joust in the cathedral square. The foremost citizens of Milan, though regretting the frolics to which they were accustomed, saw the unseemliness of this proceeding, and regarded it as an insult to their prelate, whom they venerated. They accordingly attended the cathedral and slighted the joust. Charles, indignant at the outrage, excommunicated all who had performed in the buffoonery, those who had organized the spectacle, and those who had looked on at it. The saint certainly showed great want of discretion in attempting thus, at one stroke, to root out a custom which was immensely popular and common all over the Catholic world. His personal influence succeeded in controlling the carnival in his own city for awhile, but, when it was removed, the masquerading and merry-making broke out as of old. The Pope, while supporting S. Charles in the matter, tolerated the carnival in Rome. At the present day Milan is famous for its carnivals as the maddest, most extravagant, and most carefully prepared for in all Italy, surpassing even those at Rome. But the cardinal archbishop's singleness of aim, his earnest enthusiasm for the glory of God, and the spiritual welfare of his flock, impressed every one with respect, even those who opposed what they regarded as encroachments on the authority of the municipal authority.

It was this sincerity, and the great simplicity of his character in the midst of luxurious, careless living, and secular-minded prelates, which astonished and commanded the reverence of his time. When he went to Venice, the fact of

his presence there caused sixteen bishops and a great number of beneficed priests, who were living there dressed as laymen, and conducting themselves as laymen, to assume for the nonce their ecclesiastical garbs. And Venice was astonished to see that there were so many idle and luxurious bishops and priests living in her.

As he passed through Siena, Francesco Bandini, the archbishop, received him sumptuously. The table was spread with the utmost splendour and profusion. When the first course had been removed, and a second of confectionery of great delicacy had been brought on, S. Charles started up and left the room, took his stick, and proceeded on his way, in spite of a heavy downpour of rain. The archbishop in vain urged him to stay. "No, my lord, no," said S. Charles. "I cannot help thinking of the poor and famishing in Siena, who might have been fed at the cost of such sumptuous diet as you have this day provided for me."

One day he was dining with one of his suffragan bishops, and was treated to a concert during the repast. He thought this also a most unseemly luxury for a bishop. Cardinal Gambara conducted him through the magnificent gardens of his palace at Bagnia. He was then bishop of Viterbo, of Alba, and also of Preneste. The cardinal was proud of his palace and gardens. The lavish expenditure roused the indignation of S. Charles. "My lord," he said, "the money spent on your pleasures here would have erected and endowed a convent."

At the close of the year 1583 S. Charles set out as apostolic delegate to visit the valleys belonging to the dioceses of Coire and Como. He found that Zwinglian error had penetrated into these districts; the Grissons had in part fallen away. The Catholic priests who remained commanded no respect, from their ignorance and the dissoluteness of their morals.

The Val di Miesocco, which is traversed by the traveller descending from the Bernina into Italy, is enclosed by lofty mountains with precipices, down which brooklets leap in their spray like the Staubbach ; and there are at least eight waterfalls, of which the volume is great, and which are remarkable for their beauty. It is a rich valley, enjoying an Italian climate, indicated by the luxurious growth of mulberries, chestnuts, vines, and rich crops of maize. The witch madness, so prevalent in the 16th century, had found its way even into this lovely and retired nook of the world. When S. Charles visited the valley he found the poor goitrous and cretinized inhabitants jabbering strange tales of their intercourse with demons. The cardinal archbishop listened to these silly fancies, and believed them. The priest of Roveredo was accused as leader of those who had sold themselves to the devil. He indignantly denied the accusation. A hundred and fifty idiots and hysterical women accused themselves of having seen the devil and attended his assemblies. The poor creatures had dreamed after eating too voraciously of polenta, and were absolved and communicated by the saint in person. As the priest of Roveredo persisted in denying his participation in these imaginary crimes, he was degraded by S. Charles from his office, and delivered over to the secular authorities to be burnt alive. We must not expect to find the saint rising superior to the superstitions of his times. Men of far greater abilities than he believed then in witchcraft, and committed harmless old crones to the stake. It was not till long after that the Jesuit Frederick von Spee dared to lift up his voice against the burning of witches, and to persuade John Philip von Schönborn, archbishop of Mainz, for ever to prohibit the execution of those charged with witchcraft in his principality. Spee had been confessor to the criminals condemned to death at Würzburg, when the witch mania had raged with fury. His hair turned white,

though he was a young man. When asked why, he said it was through the agony he had felt in having to prepare for a death in flames so many innocent persons. Among the numbers he had seen burned, he could not convince himself that one was guilty.

But to return to S. Charles. Some pretty anecdotes are told of him during his mountain visitations. How he patiently sat with a little stupid boy who was watching a flock of goats, and would not leave him till the child had learned his Paternoster and Ave. How he listened with attention and forbearance to the arguments of some old Zwinglian women, and answered them, and endured, without vexation, the feminine trick of always returning to the starting point, and never understanding the force of reasoning against their prejudices.

His health began to decline under the austerities which he practised. He persisted in curtailing his natural sleep, and was accordingly drowsy all day. Instead of letting his tired mind and body enjoy refreshing rest, he vexed them with struggles to reduce sleep to a very few hours. Nature revenged herself. He nodded and dozed in the midst of conversation and of divine service. In the Lent of 1584, when his health was already shaken, he condemned himself to eat nothing but figs, and meditated meals off lupine in Holy Week; but the Pope, who heard that his constitution was broken, ordered him not to fast so rigorously.

All that year, which was his last on earth, though his health was failing rapidly, he continued his labours, regardless of himself, thoughtful only of the welfare of the Church committed to his charge. He went to Vercelli to assuage the feuds that raged in the place. His gentle face and winning earnestness drew the most excited and angry to counsels of peace. "Often," says Galliardi, an intimate

friend of the cardinal, "have I reflected how it was that, without having naturally any eloquence, or anything engaging in his manner, he was able to effect such transformation in the hearts of those who heard him. He spoke little, with gravity, and in a voice scarcely audible, but his words always produced their effect."

He made his last retreat at Varallo on the Sacro Monte. This hill is covered with a series of fifty chapels, containing groups of figures modelled in terra-cotta, painted and clothed. They chiefly represent some of the principal events in the history of Christ in the order of their occurrence. The groups are seen through peep-holes in front. Some are indifferent as works of art, but others, by Gaudenzio and his pupils, are of the highest merit. But the great charm of Varallo and its holy mount is the situation, and the lovely mountain and valley scenery which it commands. S. Charles chose a very narrow cell for his apartment, condemned himself to bread and water, and a brief repose on hard planks. He scourged his shoulders till they bled. He visited the little chapels with a lantern, and remained for hours praying before them. After a five days' preparation he made his general confession for the year, but with a heart so broken with grief that his confessor was fain to mingle his tears with those of his august penitent. He spent eight hours in the falling dew, in the cold autumnal night, under the stars, in an ecstasy of devotion, and the natural result was a violent feverish attack. He had so exhausted his frame that he had not strength to rally; and though very ill and exhausted, before he left, he persisted once more in making the tour of the forty-six chapels. On the 28th October he set off to return to Milan, and reached Arona, his native place, on the following day. He was so anxious to reach Milan for All Saints' Day that he would not stay there, but started at ten o'clock in the evening to go by boat to Canobbio, about the

middle of the Lago Maggiore. The chill of the air on the water no doubt hastened his end. He did not reach Canobbio till six in the morning ; and for part of that time he slept with the cold dews falling on his frame exhausted with fever. At Canobbio he disembarked, made his confession, said mass, then re-embarked, and proceeded, in spite of the weather, which had become bad, to Ascona, where he had to found a college. On reaching Ascona, after several hours' row in rain and wind, instead of taking reasonable precautions for his health, he hastened to the church and preached to the people. He heard there that the plague was raging at Locarno, not far off, across the Maggia. He hastened thither to consecrate ground in which to bury those who died of it, but finding that he had forgotten his mitre, which he had left at Arona, he was forced to abandon his intentions. He took boat again, and returned to Canobbio. The fever was at its height when he disembarked, but he refused to occupy a bed, and lay on some straw. Towards evening he manifested an intention of proceeding by boat to Arona, but his attendants interfered. He had already spent a night on the water, and had suffered for it ; to do so again would be to ensure speedy and certain death. He reluctantly yielded to their resolution not to proceed, and he remained the night at Canobbio. Next day was the Vigil of All Saints. He was so exhausted by his fever that when he said mass he had not strength enough to rise from his genuflexion without assistance. Yet he persisted in fasting the whole day, though his health urgently demanded stimulating and supporting food administered almost hourly. Next day he said his last mass in the Jesuit college at Arona. The fever was on him so badly that day that he yielded to it. It being All Saints' Day, he would not travel, but started on the morrow, and reached Milan in a litter. There he took to his bed, and died on Saturday, November 3, at the age of forty-six. A valuable

life sacrificed for want of using reasonable precautions to preserve it.

His body is preserved in a crystal shrine in a subterranean chapel under the dome of the cathedral.

His personal appearance is said to have been striking. He was moderately tall, with large blue eyes, an aquiline nose, a high, but not broad, forehead, dark chestnut hair, and a pale complexion.



November 5.

SS. ZACHARIAS AND ELIZABETH, *parents of S. John the Baptist*;
1st cent.

SS. FELIX AND EUSEBIUS, *MM. at Terracina.*

SS. GALACTIO AND EPISTEME, *MM. at Emessa*; A.D. 250

SS. DOMNINUS, THEOTIMUS, PHILOTHEUS, AND OTHERS, *MM.*;
circ. A.D. 303.

S. NILUS THE OLD, *Ab. at Constantinople*; 5th cent.

S. ROMULUS, *Ab. at Bourges*; 5th cent.

S. MAGNUS, *B. of Milan*; A.D. 530.

S. KENAN, *B. at Cleder in Brittany*; 6th cent.

S. ODRADA, *V. at Mol near Ghel in Belgium.*

S. BERTILLA, *Abss. of Chelles*; *circ. A.D. 706.*

S. GERALD, *B. of Beziers*; A.D. 1123.

S. JONAS, *Abp. of Novgorod*; A.D. 1471.

SS. ZACHARIAS AND ELIZABETH.

(1ST CENT.)

[Roman Martyrology. In that of the Canons Regular, Zacharias alone on Nov. 5. Zacharias alone in the Mart. of Usuardus on Nov. 5. By the Greeks Zacharias on Feb. 11 and May 16. Elizabeth is not commemorated by them. Authority:—The narrative in the Gospel of S. Luke.]



ZACHARIAS was a priest of the course of Abia or Abijah; and he was offering incense in the temple when the angel of the Lord appeared to him and announced that he should have a son who was to be named John. When Zacharias asked a sign, the angel announced that he was Gabriel, and that as a sign Zacharias should lose his speech. His wife Elizabeth was of the daughters of Aaron. Both were aged, and could not expect a child in the order of nature. In course of time Elizabeth was aware that she was about to become a mother.

and for greater privacy retired into the hill-country, whither she was soon afterwards followed by her kinswoman, Mary. Three months after this, and while Mary still remained with her, Elizabeth was delivered of a son. The birth of John preceded by six months that of our Lord. On the eighth day the child of promise was, in conformity with the law of Moses, brought to the priest for circumcision, and as the performance of this rite was the accustomed time for naming a child, the friends of the family proposed to call him Zacharias after the name of his father. The mother, however, required to have him called John; a decision which Zacharias, still speechless, confirmed by writing on a tablet "His name is John." The judgment on his want of faith was then at once removed.

The Protevangelium relates that when Herod sent to slay the young children at Bethlehem, Elizabeth fled with John into the hill-country, "and looked for somewhere to hide him, and there was no place of concealment. And Elizabeth groaned in spirit, and said 'Mount of God, receive a mother with her child.' And suddenly the mountain divided and received her. And light shone through to them, for the angel of the Lord was with them, preserving them."

The servants of Herod questioned Zacharias, and when he would not tell them, they slew him between the porch and the altar. "And about daybreak Zacharias was slain; and the children of Israel knew not that it was so. But at the hour of greeting the priests went, and the blessing of Zacharias did not meet them according to custom. And when he tarried they were all afraid; but one of them ventured and went in, and perceived congealed blood near the altar, and a voice was heard saying, 'Zacharias is murdered, and his blood shall not be wiped out till his avenger cometh.' And he went out and told the priests, and then they ventured in and saw what had occurred.

And the wainscotings of the temple shrieked out, and were cleft from top to bottom. But they found not his body, only his blood congealed to stone."

The "Bordeaux Itinerary of the Holy Land," written in 333, mentions the blood of Zacharias between the porch and the altar, as fresh as if shed only yesterday. The petrified blood was an object of curiosity shown to early pilgrims, and mentioned repeatedly in the Mediæval Itineraries. The head of Zacharias is shown in the Lateran basilica.

SS. GALACTIO AND EPISTEME, MM.

(A.D. 250.)

[Modern Roman Martyrology, introduced by Baronius from the Greek Menæas. Authority :—The Acts in Metaphrastes. These are a late Greek Romance, a poor continuation of the Clitopho and Leucippe of Achilles Tatius.]

ONE of the most popular romances of the later Greeks was that of Clitopho and Leucippe, by Achilles Tatius. Clitopho, engaged in marriage to his half-sister Caligone, resided in his father's house in Tyre, whither his cousin Leucippe came to seek refuge from a war which was at that time raging in her native country, Byzantium. These young relatives became mutually enamoured, and Clitopho eloped with Leucippe, accompanied by a friend, Clinias, to Alexandria. The vessel was wrecked, but Clitopho and Leucippe, adhering with great presence of mind to the same plank, were driven ashore near Pelusium, in Egypt. At this place they hired a vessel to carry them to Alexandria, but the boat was attacked by robbers, and rescued by the Egyptian regular forces headed by Charmides. In a short time this commander became enamoured of Leucippe, as did also Georgias, one of his officers. Georgias gave her a potion

calculated to inspire her with reciprocal passion ; but which, being too strong, affected her with madness. She was cured, however, by Chæras, another person who had fallen in love with her. Taking Chæras along with them, Clitopho and Leucippe sailed for Alexandria. But a band of robbers suborned by Chæras carried off Leucippe. Clitopho pursued the vessel, but when just coming up with it he saw the head of a person whom he mistook for Leucippe struck off by the robbers. Disheartened by this incident, he relinquished the pursuit, returned to Alexandria, and married a wealthy Ephesian widow named Melitta. But on the marriage day he discovered Leucippe among his wife's slaves, and Melitta's husband, whom she had supposed to be dead, turning up unexpectedly, the story ends satisfactorily with the reunion of the lovers.

Achilles Tatius has been much blamed for the immorality of his romance, and it must be acknowledged that there are particular passages which are extremely exceptionable ; yet, however offensive some of these may be considered, the general moral tendency of the story is good. Tatius punishes his hero and heroine for eloping from their father's house, and afterwards rewards them for their long fidelity.

The romance could not fail to remain popular in the East, even after the East became Christian. Clitopho and Leucippe became general favourites, and invested with a sort of real existence, so that Christian novel readers felt regret that two such charming creatures of fiction should have remained heathen. Accordingly the romance was provided with a clumsy continuation. Clitopho and Leucippe reappear, living still in Phœnicia, but at Emessa instead of Tyre. They are married now, and the romance of courtship is at an end. Leucippe is charming, but Clitopho is disposed to grumble because she is childless. In the days



S. LEONARD OF LIMOGES. After Cahier.

Nov. 6.

of Alexander Severus, when persecution against the Christians was raging, a hermit named Onuphrius came in tatters to the door of their house asking alms. Leucippe was crying because her husband had reproached her for her barren womb, and she paid no attention to the hermit. But when he persisted in his entreaty for a piece of bread, she rose, called him in, fed him, and told him her trouble. Onuphrius seized the opportunity to preach to her the Gospel, and to assure her that if she would receive baptism, God would look on her and grant her a son. She gladly prepared for and underwent the sacrament of regeneration, and when she felt she was about to become a mother, she revealed the joyful news to Clitopho, and at the same time explained to him the mysteries of salvation. Clitopho became a Christian, and had the gratification of becoming the father of a boy with a complexion as white as milk ; on this account he had him baptized by the name of Galactio. The child was a marvel in every way. His beauty was dazzling. Still more dazzling was his genius. Whilst still a mere child he surpassed all his masters in learning. When he had reached the age of twenty-four, Leucippe died, and his father advised him to marry Episteme, a maiden of exquisite beauty, noble birth, and overflowing wealth. Galactio consented, but with the resolution of becoming a husband only in name.

Here transpires the purpose of the author of this continuation of the romance of Tatius. The second part of Faust was written by Goethe to exhibit his hero finding in philanthropy that satisfaction which he had sought in vain in sensual pleasure, as depicted in the first part. The romance of Clitopho and Leucippe shows earthly love, refined indeed, but still earthly, triumphant. The second part was written to counteract the effect produced by the first. Clitopho and Leucippe are not happy together, human passion had blinded

the eyes of both lovers during courtship, and marriage reveals to them their mutual defects. Clitopho is querulous and discontented, Leucippe is barren. The marriage undertaken from passion does not lead to happiness. Their son Galactio, painted as being beautiful as his father, seeks happiness in the conquest of passion, and finds it. The loves of Galactio and Episteme are held up as the converse to those of Clitopho and Leucippe.

It is unnecessary to follow the romance writer in his description of the efforts made by Episteme to seduce Galactio from his resolution. They fail, and she is converted and baptized by her husband. Then both embrace the monastic life, and retire to the deserts of Sinai. Three years after, they are arrested and brought before a magistrate. Episteme is ordered to be stripped. At her prayer, fifty-three officers who are looking on are struck with blindness. Sharp reeds are thrust under the nails of the martyrs, their fingers, hands, and feet are cut off in succession; and finally they are decapitated. It is needless to add that there never were such martyrs, they had the same sort of existence as Clitopho and Leucippe—are phantoms of the imagination.

S. ROMULUS, AB.

(5TH CENT.)

[Gallican Martyrology on Dec. 25. Authority :—The Lectons of the Bourges Breviary.]

S. ROMULUS, popularly called Saint Romble, was born in Brittany. Urged by the desire of leading a life of perfection, he quitted his own country and relations, and came into Berry. He built a monastery near Château-Gordon, called afterwards Saint-Satur, and now Souigny, which he dedicated

to S. Peter. Every year, during Lent, he lived in a solitary cell. In 463, Count Giles defeated the Visigoths near Genabum; and after the victory took Château-Gordon, which he gave up to plunder. S. Romulus hastened to the Count, and implored him to withdraw the order and save the wretched inhabitants from outrage and robbery. At first he could not prevail, but the Count was persuaded next day to stop the sack and restrain his soldiers from further violence. S. Romulus went in pilgrimage to Rome; on his return he found Cavaillon in flames; with the sign of the cross he extinguished the conflagration. He died at an advanced age, and was buried in a chapel bearing his name at Sancerre. Some ruins of the building remain. At Souigny is a spring which is called after him, and believed to be miraculous. No relics of the saint have been preserved.

S. KENAN, B.

(6TH CENT.)

[Gallican Martyrology. At Cleder on Oct. 2. Authority:—A Life in Latin by Maurice, vicar of Cleder, late, founded on popular legend; given by Albert Le Grand; also Lobineau.]

S. KENAN, surnamed Colodoc, or "He who loves to lose himself," was born, according to one account, in Britain, of noble parents, Ludun and Mere Tagu; according to another, he was the son of Leogaire of Ireland. But apparently there has been confusion made between two or three of the same name. Kenan or Kienan, bishop of Duleek, with whom Le Grand confounds him, lived in the days of Leogaire and S. Patrick, and died in Ireland in 489. He was a native of Meath, was of illustrious family, and was baptized by S. Patrick. He wrote a life of the Apostle of Ireland, and his festival is observed on November 24.

Another Kenan was a native of Connaught, and is said to have erected a church in the Eugenian sept—Usher thinks at Tyrone; Lanigan more probably at Innis-owen. He had a disciple named Congell, who is probably Coemgal, abbot of Both-chonais in Innis-owen. This Kenan was also the master of S. Nathy of Achonry. This was no doubt the Kenan who crossed into Wales and became a disciple of the abbot Gildas. It was revealed to him that he should go forward with a little bell till he reached a spot named Ros-ynys, and that there the bell would ring of itself, and there he should rest. He asked Gildas for a bell, but the abbot had only a little bit of metal. Kenan blessed it, and the metal multiplied so that he was able to get a good bell cast from it. He then started on his journey. Having reached an arm of the sea,¹ he threw himself down on the grass to rest. Then he heard a herdsman shout to his fellow, "Hey! have you seen my cows anywhere?" "Yes," answered the other, "I saw them at Ros-ynys." When S. Kenan heard this he was glad, and descended to the shore, which has since borne the name of Kestrenn-ke, or the shore of Kenan; and there he struck the rock, and water flowed forth to quench his thirst and that of his disciples. Having crossed the arm of the sea, he entered a wood, and there his bell began of its own accord to tingle. He knew therefore that he was at the place where he was to rest, the valley of the Fal estuary in Cornwall. There he built cells, and began to till the soil.

In the neighbourhood was the castle of a prince named Tewdrig, who, when hunting one day, pursued a stag to the cell of the saint, and because S. Kenan would not tell the prince where the stag had secreted itself, he carried off seven of his oxen and a milch cow. Next day seven stags presented

¹ Hir-drec'h; *i.e.* Hirtracks, the long shore; this seems to be where is now S. Kea's parish.

themselves before S. Kenan to draw the plough for him in place of the seven oxen. The place has since been called Guestel Guervet, the Field of Stags. Tewdrig, hardened at this miracle, struck the saint across the face, and knocked out one of his teeth. He went meekly to wash the blood from his mouth at a fountain, which long after was regarded as efficacious for removing toothache. Tewdrig shortly after, in hunting, fell from his horse and broke his neck.

Not long after, S. Kenan determined to cross the sea and visit the saints in Brittany. On reaching the port of Langegu, he sent some of his disciples to entreat a merchant to give him corn for provision on the journey. "No," said the man, laughing, "not unless you carry off all my barge-load shall you have a grain." When the saint embarked, the barge broke its moorings and floated after him all the way to Brittany. He came ashore near S. Pol-de-Léon, at Cleder, and there he built himself a little monastery, in which he placed the Book of the Gospels, transcribed by his own hand. The contest between Modred and Arthur caused Kenan to recross the sea. He is said to have been present at the fatal battle of Camelot, and to have consoled Queen Gweniver after the death of Arthur, and exhorted her to enter a convent. He returned to Cleder, and after having buried his disciple Kerian in his church, he fell sick and died, the first Saturday in October.

The monastery was ruined, and the place of his sepulture forgotten, till a villager of Cleder dreamed that an angel told him to exhume the bones of the saint at a certain spot. He sought and recovered the relics. A fragment is preserved in the cathedral of S. Brieuc. S. Kenan is popularly called *Saint Ké* or *Saint Quay*. S. Kea on the Fal near Truro is dedicated to this saint.

S. BERTILLA, ABSS.

(CIRC. A.D. 706.)

[Roman, Gallican, and Benedictine Martyrologies. Translation of relics at Chelles on May 26, at Jouarre on June 27. Authority :—A Life by a nearly contemporary author, given by Mabillon, iii. p. 17.]

BERTILLA was the daughter of noble parents at Soissons. At the exhortation of S. Ouen she resolved to devote herself body and soul to God. She communicated her intention to her parents: they raised no objection, and placed her in the monastery of Jouarre, near Meaux, founded 630, by Ado, elder brother of S. Ouen, and confided her to the care of the abbess Theudehild. She became very useful to the superior and relieved her of much of her work. The story is told that one day she spoke angrily to one of the sisters. Not long after the sister fell down in a fit and died. Bertilla did not know of this, but she heard the bell tolling and the solemn chanting for the dead, and asked what it meant. When it was told her that the nun to whom she had spoken so angrily was about to be buried, she rushed into the choir, and laying her hand on the dead woman's bosom, said, "Do not depart till you have forgiven me my intemperate expressions!" The deceased opened her eyes and replied, "Why do you call me back from glory? I bear you no ill-will, but forgive you heartily; now suffer me to return." She closed her eyes and became stiff and dead again.

Queen Bathild founded the abbey of Chelles in 680, and, at the recommendation of the abbess Theudehild, placed Bertilla over it. Under her fostering care Chelles became a celebrated nursery for saints. It was, like Jouarre, a double monastery of men as well as women. The fame of the great qualities of Bertilla attracted a crowd of nuns from England.

Ereswitha, Queen of the East Angles, placed herself under her rule, and after that Clothair had attained his majority, S. Bathild herself retired from the government of the kingdom to the seclusion of the monastery of Chelles. After having ruled the abbey forty-six years, S. Bertilla was attacked by a fever and died.

The relics of S. Bertilla are preserved at Saint André, near where the abbey of Chelles once stood.

S. GERALD, B. OF BEZIERS.

(A.D. 1123.)

[Gallican Martyrology and that of the Regular Canons. Authority :—The Lessons in the Office of the Montpellier Breviary.]

GUIRALD, Guiraud, Gerald, or, as he signed himself, Geraud, was born at a village anciently called Podium-Salico, near Béziers. He was born before the proper time, and was a little, feeble, hideous creature ; and was regarded with small affection by his parents, whose love and pride were devoted to their well-grown and handsome children. The poor boy, finding little affection at home, turned for it to the home of the sorrowful, the Church of God, and took refuge in the monastery of S. Maria de Cassiano, a home of the Regular Canons. He made great progress in perfection, was gentle, patient, cheerful, so that he gained the hearts of his companions. He was elected prior, and in 1121, when Arnold, bishop of Béziers, was promoted to the archiepiscopal throne of Narbonne, Gerald was elected in his room. As bishop he was not elated, but remained the same simple-minded, patient, modest man that he had been as canon. He spent all his revenue in relieving human misery ; and died in 1123

on November 5th. He was buried at his own request in the church of S. Aphrodisia, where his relics are still preserved with reverence.

S. JONAS, ABP. OF NOVGOROD.

(A.D. 1471.)

[Russian Kalendar. Authority :—A Life by Pachomius Logotheta, a companion and friend.]

S. JONAS of Novgorod was born in that city, and having lost his parents whilst very young, was brought up by a widow, who gave him to a deacon to be instructed in letters. He is said whilst a child to have met S. Michael of Klopski; this old man was of the imperial Russian family, but he had renounced everything, and, concealing his name and rank, had sought admission into the Klopski monastery in rags. He lived on almost no food, eating but once a week, and lying on the bare earth. He conducted himself in the streets as an idiot, and was generally supposed to be deranged. This strange man seeing Jonas in the market-place, caught him in his arms, held him up and said, "John, John! one day thou shalt be archbishop of this city!" The child's baptismal name was John, but he assumed that of Jonas when he became a monk in the Otensk monastery. Thence he was drawn, on the death of Euthymius II., to fill the vacant see of Novgorod. He was ordained by John, bishop of Moscow. As a prelate he was distinguished by his great care for the poor. He did much towards the erection of churches, and closed a life of good works in 1471, on November 5th.

November 6.

- S. FELIX, *M. at Tunis in Africa.*
 S. ATTICUS, *M. in Phrygia.*
 S. MELANIUS, *B. of Rennes*; A.D. 530.¹
 S. LEONARD, *H. at Limoges*; *circ.* A.D. 559.
 S. EFFLAM, *C. at Plestin in Brittany*; 6th cent.
 S. SEVERUS, *B.M. at Barcelona*; A.D. 633.
 S. PROTASUS, *B. of Lausanne*; A.D. 650.
 S. WINNOC, *Ab. at Bergues*; A.D. 717.
 S. LEONARD DE RERESBY, *C. at Thryberg in Yorkshire*; 13th cent.

S. FELIX, M.

(DATE UNCERTAIN.)

[Roman Martyrology. Usuardus, Ado, Notker, &c. Authority:—
 A Sermon of S. Augustine on the 107th Psalm, preached on the festival
 of S. Felix.]



AT Tunis, in Africa, S. Felix confessed Christ before
 the magistrate. His sentence was deferred till
 the morrow. When the jailer came into the prison
 to lead him forth, he found him dead, probably of
 heart-disease.

S. LEONARD, H.

(ABOUT A.D. 559.)

[Roman and Gallican Martyrologies. Not Usuardus. Sarum, York,
 and Hereford Kalendars. Anglican Reformed Kalendar. Authority:—
 A Life, not by a contemporary, but of what date is uncertain. No
 MS. of it exists earlier than the 11th cent. It has been printed from a
 MS. in the Limoges Library, collated with eight others by the Abbé
 Arbellot: "Vie et Miracles de Saint Léonard," Paris, 1863.]

S. LEONARD was born of noble Frank parents, in the court
 of Clovis. His father was one of the principal officers of

¹ Gallican Martyrologies. See Jan. 6, on which day his name occurs in the
 Roman Martyrology.

the army under that prince. Clovis stood sponsor to Leonard at the font, to show honour to his father. He placed himself under the instruction and direction of S. Maximinus at Misky, afterwards S. Mesmin, near Orleans. Before that he seems to have been advised by S. Remigius. At Misky he had his brother Liefhard for a companion.¹ After some years Leonard and Liefhard left the monastery, Liefhard retired to Meung-sur-Loir, where he founded a monastery, and Leonard pushed on towards Limoges, and settled in the forest of Pauvain on the east of the city, beside the waters of the Vienne.

The king went there occasionally to chase the wild deer and boars; on one of these occasions the queen accompanied him, and was overtaken with the pains of maternity. The king was in great alarm, but Leonard came to the spot, and the queen was speedily and satisfactorily delivered of a healthy child. The king was so pleased at the event that he gave Leonard as much of the forest as he could ride round in a night on his ass. Some hollows in the rock, bearing a fanciful resemblance to the impression of a hoof, are called to this day "*Les pas de l'âne de Saint Léonard.*" The Life of S. Leonard does not state who the king was who made this donation, probably the writer lived so long after that he did not know. Saussaye assumes him to have been Clovis, but this cannot be, as Clovis died in 511, when S. Leonard was a young man. The Limousin formed part of Austrasia at this period; and the Austrasian king was Theodebert (534-548), and the queen was probably his second wife Misigard, a Lombard princess, by whom he had a daughter, Bertoara. In gratitude for the nobility of the gift, Leonard called the monastery he founded on it, Noblac. It soon became the resort of all who desired a life separate from the world, and he was the head of a flourishing community which he ruled till his death.

¹ The Life of S. Liefhard does not say that they were brothers.

It is said that he obtained permission from Clovis to release every prisoner whom he visited. Consequently he is regarded as the patron of prisoners, and is represented with chains in his hands. He is also said, but not in his Life, to have been ordained deacon by Eusebius, bishop of Orleans. Accordingly he is vested by artists as a deacon.

The church of S. Leonard, where stood the old abbey of Noblac, contains the skull, an arm, and several other bones of the Saint.

S. EFFLAM, C.

(6TH CENT.)

[Gallican Martyrologies. Authorities:—A Life in the Collection of Albert le Grand, taken from the MS. Legendaries of the parish of Plestin, from which the office of the Saint in nine lections was drawn up in 1575. Lobineau gives a life derived from some other MS. which he does not describe.]

ACCORDING to the legend, S. Efflam was the son of a British prince who waged an hereditary war with another prince in Britain. At length, when both parties were exhausted, it was agreed to form a lasting peace by marrying Efflam the son of one to Honora the daughter of the other. Efflam, however, had resolved to lead a monastic life. Yet his marriage was necessary for political reasons. Under the circumstances he reluctantly yielded, married Honora, and as soon as his bride was asleep, escaped from the house, took boat with some friends of the same way of thinking, and reached the coast of Brittany between Toul Efflam and Loc-mikel, under a great rock called Querlaz, in the present parish of Plestin, between Morlaix and Tréguier. He found a dilapidated hut of stones in a sheltered spot, and took up his abode in it. At that time Hoel I. was prince of Armorica. He was akin to the great Arthur, who occasionally visited him and hunted

in his preserves. Now there lived in a cave near the rock Querlaz, a hideous dragon. Arthur heard of it, and went in quest of the monster. He fought with it for a whole day and could not overcome it, Efflam and his companions looking on. Then Efflam asked the king to allow him to do battle with the dragon, and when consent was given, he made the sign of the cross, and the monstrous reptile, spouting blood and venom, plunged off the rock into the waves and perished. Hoel I., in gratitude to the Saint for having rid the country of this creature, gave him the land surrounding his cell. This legend probably represents the efforts of Efflam to destroy a huge serpent temple of upright stones, like that of Carnac.

Now Honora awoke from her sleep on the morrow of her marriage and found that her husband had fled. She soon learned that he had sailed for Brittany. Accordingly, she got possession of a wicker coracle covered with raw hides, got in and paddled out to sea. Wind and tide and her feeble efforts carried her across to the shores of Brittany, and the retreating tide left her stranded in an oyster-pan belonging to a young chief, at Coz-Gueaudet, the mouth of the little river Legué. There the fisherman of the chief found her. He was much surprised. She asked him where Efflam was, and he pointed with his finger in the direction she was to go. Then he ran off and told his master what a beautiful girl had been left stranded by the tide in his oyster-pan. The chief was young and an admirer of the fair sex. He saddled and sprang on his horse, with spurs on his heels and a long whip in his hand, and spared neither spurs nor whip in the eagerness of his pursuit. But if the horse galloped fast, Honora ran faster. She reached the door of Efflam's cell a moment before the pursuer. As she was lifting the latch, he reached her, and putting one hand against the wall, extended the other to clasp her, when the door opened, and she precipitated herself into the arms of her astonished and ill-

satisfied husband. The screams of the chief prevented an explanation. The husband and wife looked out, and found the chief seated on the horse, glued by his hand to the wall, and the steed cropping the grass, and gradually retreating from under him, like Don Quixote's adventure at the inn. The prayers of the holy couple released the chief, and he largely endowed Efflam with lands in gratitude, and promised not to disturb Honora with his attentions for the future. Efflam built his wife a cell at a little distance from his own. After some years, hearing of the virtues of the inhabitants of Llannenock, she went there, and was received by S. Nennocha with great warmth. She died in that community, and is regarded as a saint, and is invoked in fevers.

S. Efflam and his community ate nothing on Mondays, Wednesdays, and Fridays. On the other days an angel brought them excellent viands from Paradise, and spread their table for them on the grass.

After some time a priest named Gestin appeared at the cell door and claimed the hovel. He had built and inhabited it, but had deserted it when he went on a pilgrimage to Rome. Efflam offered to remove, but when Gestin saw how virtuous he was, he declined to reoccupy his old cabin. An angel appeared and ordered Efflam to remain in possession, and Gestin to retire to the adjoining forest. The parish is called after him Plou-Gestin, contracted into Plestin.

After having served God well in his hermitage, Efflam died, on November 6th, at the close of the sixth century. He is represented in royal habits, treading on a dragon. The tomb of S. Efflam, constructed in the fourteenth or fifteenth century, was opened in 1819, but no traces of the body were found. All that was discovered was a stone with an incised hatchet on it, a little copper cross, and some bits of sea-wrack.

S. SEVERUS, B.M.

(A.D. 633.)

[Roman and Spanish Martyrologies.]

SEVERUS, bishop of Barcelona, is mentioned in the 6th Epistle of Sisebut, the Visigoth King in Spain, to Eusebius of Tarascona. He was put to death by the Arian Goths, by driving a nail into his temples.

S. WINNOC, AB.

(A.D. 717.)

[Roman, Gallican, Belgian, and Benedictine Martyrologies. At Bergues-Saint-Winnoc three festivals are held in his honour—Nov. 6, the day of his death; Feb. 20, the day of the Exaltation of his relics; and Sept. 18, the feast of their Translation. Ferrarius indicates both Nov. 6 and Sept. 18, and also another festival on 23rd March, probably owing to the translation of some relics. Authority:—A Life written by an anonymous author in the 8th cent., retouched and augmented in the 10th or beginning of the 11th by another anonymous writer, in Ghesquière, *Acta SS. Belgii*, t. vi.; and Mabillon, *Acta SS. O.S.B.* t. iii.]

S. WINNOC was of royal birth.¹ The genealogy preceding his Life cannot, however, be trusted, as it makes him the son of Juthael, Prince of Brittany, and brother of S. Judichael. More probably he was nephew of Judichael. Hoel III. or Juthael died in 612, and S. Winnoc died in 717, before he was eighty years old. There was, however, another S.

¹ Geraint (Prince of Devon) had a son Cathov, whose son Urbien had a son Withol, father of Deroch, whose son Riwal invaded Brittany in the reign of Clothair, and established there a principality. Riwal had a daughter named Deroch, who bore Riata, the mother of Jonas, who begat Judwal. Judwal begat Juthael, who was the father of S. Judichael the king, and S. Judoc, S. Winnoc, and others in the reign of Dagobert. "*Genealogia S. Winnoci*," ap. Mabillon.



S. WINNOC. After Cahier.

Nov. 6.

Winnoc who, as Gregory of Tours informs us,¹ lived in the days of Guntram, king of Orleans and Burgundy, and died in prison, about 590. This Winnoc was of British origin, and may have been the son of Hoel III., whilst S. Winnoc who died in 717 was son or nephew of Judichael, who succeeded Hoel. Another Winnoc again is mentioned in the life of S. Columbanus.

S. Winnoc, whilst yet young, escaped from Brittany with three companions, Madoc, Ingenoc, and Gadanoc, and went into Cornwall and the Saxon south of England. He then crossed the sea to the land of the Morini, and placed himself under S. Bertin at Sithieu. He made such progress, that S. Bertin sent him at the head of a swarm to hive in another place, and he fixed on Bergues-Saint-Winnoc, in French Flanders. This soon became a flourishing monastery. A man of fortune named Heremar having given an estate at Wormhout to S. Bertin, that abbot bade S. Winnoc take possession with three monks, and establish there a hospital. This grew into a monastery, and Winnoc was elected abbot.

The story is told that he often fell into trances, and that on one occasion he was surprised by an ecstasy whilst engaged in the mill grinding corn in a hand-quern. He remained entranced with extended hands and eyes turned to heaven, and the quern went on grinding corn without him. He died and was buried at Wormhout, but his body was carried in 900 to S. Omer, and thence in 964 to Bergues, where the relics are still religiously preserved. On Trinity Sunday the shrine is carried in procession round the town and dipped in the river Colma, in commemoration of the miraculous recovery of a drowning boy through the merits of S. Winnoc.

¹ Hist. lib. v. c. 21; lib. viii. c. 34.

S. LEONARD OF RERESBY, C.

(13TH CENT.)

[Anciently venerated at Tryberg in Yorkshire. Authority :—"The Memoirs of Sir John Reresby of Thrybergh, Bart., M.P. for York, A.D. 1634—1689."]

SIR JOHN RERESBY writes: "A deed dated 1349 is the first that mentions the altar of S. Leonard, the tutelar saint of Thrybergh, according to the custom of Roman rites. Tradition will have him to have been one of the family of Reresby, and conveys to us a long story concerning him, the substance of which is this :—That one Leonard de Reresby, serving his prince in the Holy War, was taken prisoner by the Saracens, and there detained captive nearly seven years ; that his wife, according to the law of the land, was towards being married to another ; that being apprehensive of this accident, by the power of prayer he was miraculously delivered, and insensibly conveyed with shackles and gyves and fetters upon his limbs, and laid upon the East Hill in Thryberg Field as the bells tolled for his wife's second marriage, which her first husband's return prevented ; though he presently died as soon as brought into the church, where he desired to pay his first visit.

"I shall not undertake either to comment or extenuate upon the story, either to make it more or less probable. Only this I must say, superstition gave such credit either to this or like story, that an ancient cross remains to this day upon the same East Hill, though defaced in late times, called S. Leonard's cross ; the church of Thryberg and the great bell are dedicated to S. Leonard, his picture in chains and fetters was in the church window till late broken down ; and as some will have it, his festival observed in the family on

Whit-Sunday, and his fetters preserved in the house, till my great-grandfather, Sir Thomas Reresby's time, when in his absence they were converted into ploughshares by his wife's orders."

There are several churches in the neighbourhood dedicated to S. Leonard, as Wortley and Horbury, and it is remarkable that in the latter, and probably in the former also, the village feast, which is the old dedication festival, is observed on the same day as Tryberg—viz., Whit-Sunday. A somewhat similar story is told of the Lord of Eppe near Laon. He and his two brothers were taken prisoners by the Saracens. In his prison he converted a beautiful Mahometan maiden, and for her carved an image of the Blessed Virgin. They agreed to escape together to Europe. She and the three brothers having got away with the image, hid in a wood. Heavy sleep came over them. When they awoke they were at Eppe again. The girl was baptized by the Bishop of Laon, Bartholomew de Vir (1113-1151), and the image became famous as Nôtre Dame de Liesse.



November 7.

- S. PROSDOCHIMUS, *B. of Padua*; 1st cent.
 SS. HIERO, NICANDER, AND OTHERS, *MM. at Melitena in Armenia*; circ. A.D. 303.
 S. AMARANTHUS, *M. at Albi*.
 S. ACHILLAS, *B. of Alexandria*; A.D. 313.
 SS. MELASIPPUS, ANTONY, AND CARINUS, *MM. at Ancyra*; circ. A.D. 363.
 S. RUFUS, *B. of Metz*; A.D. 400.
 S. HERCULANUS, *B.M. of Perugia*; A.D. 549.
 S. FLORENTIUS, *B. of Strassburg*; A.D. 675.
 S. WILLIBROED, *Abp. of Utrecht*; A.D. 739.
 S. BLINLIVET, *B. of Vannes*; 10th cent.
 S. ENGELBERT, *B.M. of Cologne*; A.D. 1225.

S. PROSDOCHIMUS, B.

(1ST CENT.)

[Roman Martyrology. Authority :—The forged Acts, a composition of the 12th cent., pretending to be by S. Maximus, his successor in the see of Padua. See, concerning this infamous forgery, S. Justina, Oct. 7, pp. 152-3.]



ROSDOCHIMUS is said to have been a disciple of S. Peter, and to have been consecrated by Pius, first Bishop of Padua. The Acts of S. Justina were forged in the twelfth century, as if written by Prosdochimus, an eye-witness of what took place.

S. ACHILLAS, B.

(A.D. 313.)

[Roman Martyrology. Usuardus, Ado, &c. By Bede on Nov. 25. By the Greeks on June 3. Authority :—Eusebius, H. E. lib vii. c. 32.]

WHEN Theonas was bishop of Alexandria, Achilles, a priest, was master of the catechetical school. "In his life

and actions," says Eusebius, "he exhibited a most rare instance of sound wisdom, and a genuine specimen of evangelical deportment." Theonas occupied the throne of S. Mark for nineteen years, and he was succeeded by Peter, who was also eminent, and who ruled the Church for twelve years. Peter died in November, 311, and was succeeded by S. Achillas, who occupied the see half a year, and died in the June following. He was probably very aged when raised to the patriarchal chair.

S. HERCULANUS, B.M.

(A.D. 549.)

[Roman Martyrology. Usuardus, Ado, Notker, &c. The Translation of his Relics on March 1. Authority:—S. Gregory, Dialog. lib. iii. c. 13.]

S. HERCULANUS was bishop of Perugia when that town was besieged by Totila, king of the Goths, in 549; he probably animated his people to defend the city with vigour, for he incurred the vengeance of the king. When the place was taken, the commander of the army sent to Totila, to know what was to be done with the bishop. The king returned answer that a strip of his skin was to be cut off him from his head to his foot, and that then he was to be executed. The Gothic commander, however, decapitated the Saint first on the ramparts, and then cut the thong of skin as required. The body was buried along with that of a little child which was found near it, on the spot where he had fallen. Forty years after, the corpse was dug up, when it was found that the head was attached to it, as though it had never been struck off.

From this it is clear either that the bishop never lost his

head, or, what is much more probable, that the body found and now venerated at Perugia, is not that of the bishop.

S. WILLIBRORD, ABP. OF UTRECHT.

(A.D. 739.)

[Roman Martyrology. Usuardus, Ado, &c. York Kalendar. Hrabanus Maurus on Nov. 6, the day on which he died. Benedictine Martyrologies. Authorities:—A Life by Alcuin, with homily on the feast of S. Willibrord, and elegy on S. Wilgis, father of S. Willibrord, by Alcuin (d. 804),¹ published by Mabillon, *Acta SS. O.S.B.* t. iii.; another Life by Theofrid, abbot of Epternach (d. 1090), a rewriting of the former, only printed in part in Mabillon, *Surius*, &c. Mention by Bede, lib. iv. c. 10, 11; lib. iii. c. 12.]

ABOUT the year 690 a Northumbrian of noble birth, named Ecgbert, left his native land, to study in retirement among the famous schools of Ireland. Taking up his abode in a monastery in Connaught, he became eminent for his piety and learning, but was long prostrated by a severe illness. Recovering, contrary to all expectations, he made a vow that, instead of returning to his country, he would devote himself to the service of the Lord.

The condition of the heathen tribes in Northern Germany and along the Frisian coast, was at this time a subject of deep solicitude in many Irish monasteries. Ecgbert was filled with a desire to proceed thither, and proclaim the message of salvation. Selecting, therefore, the most zealous of his brethren, he made every preparation for the voyage. But on the very eve of his embarkation a storm shattered the vessel which was to have conveyed him and his companions.

Thus discouraged, Ecgbert was not willing to give up his

¹ Addressed to Beonrad, Abp. of Sens, abbot of Epternach, who died 796.

project altogether. A vision bade him remain in Ireland and "instruct the monasteries of Columba;" perhaps the consciousness that his own health was delicate satisfied him that he was not fit for the work. He therefore began to look out for other labourers to carry out the task he was not himself competent to execute. At last his eye rested on a Northumbrian countryman of his own, named Willibrord, whose education, commenced in the monastery of Ripon, had for twelve years been carried on under his own direction in Ireland.

Willibrord was the son of Willgis, a man of Saxon birth, who had left his wife and family and lands and retired to the dreary flats of Holderness, where he had built an oratory to S. Andrew, and established himself as a hermit. Willibrord had been given, when a mere child, by his father to the abbot of Ripon, so that he had grown up under ecclesiastical discipline from his cradle.

Yielding to the solicitations of Ecgbert, Willibrord agreed to select twelve companions, and sail for Friesland to labour at the conversion of the barbarous people dwelling in that dreary land of marshes.

The vessel in which he sailed carried him safely to the Frisian shores, where he was heartily welcomed by Pepin of Herstal, who had been lately successful in several engagements against Radbod, a powerful native prince, and an energetic supporter of heathenism.

Beginning his labours in that part of Frisia which Pepin had wrested from his adversary, Willibrord showed such aptitude for the work of evangelization, that Pepin insisted on sending him to Rome to receive episcopal ordination from Pope Sergius, as well as his apostolic benediction for the work. Willibrord reluctantly complied, and went to Rome laden with presents from Pepin to the Pope. Sergius ordained him in the year 696, under the name of Clemens, and his

seat as archbishop was fixed at Utrecht. According to Bede this was not his first, but his second journey to the capital of western Christendom. His first was undertaken almost immediately after his arrival in Frisia, to obtain relics for the churches he hoped to found. Furnished with these valuable commodities, he returned to Frisia, and laboured so effectually that Pepin sent him to Sergius to be consecrated archbishop. Alcuin omits the first journey altogether.

Willibrord established himself at Utrecht, and succeeded in bringing into the net of the Church the population of Frankish Frisia, and in building several churches and monasteries, which he filled with brethren who came over to him from Ireland.

In the following year the archbishop resolved to sail to Denmark, and plant there the Christian faith. The terror, however, inspired by Ongund, a Danish viking, rendered his efforts utterly useless, and he was fain to content himself with finding thirty boys, whom he resolved to take back with him to Utrecht, and educate as future missionaries to Denmark. On his return, a severe storm drove him for shelter to the shores of Heligoland. The island was then probably of greater extent than it is now, the sea had not gnawed away so much of its chalk cliffs as to reduce it to a mere islet. It was then known as Forsetesland, and was dedicated to Forseti, son of Baldr and Nana, the god of judgments. So sacred indeed was it accounted, that it was deemed unlawful to touch any animal living there, or, except in reverent silence, to drink of its sacred well. The archbishop, however, having to wait some time for a favourable wind, killed several of the sacred cattle to provide food for the crew, and baptized three of his companions at the holy spring. The natives, horror-struck at his audacity, expected the god to strike the desecrator with immediate death. Nothing, however, occurred, and they hastened to complain of the

outrage to Radbod, who was then in the island. That chief instantly summoned Willibrord into his presence, and in a rage ordered that the lot should be cast and one of the party of the archbishop should be sacrificed to appease the offended deity. The sentence was carried into execution, but the enraged chief did not dare to incur Pepin's resentment by laying hand on the bishop or any of the clergy. Willibrord spoke plainly to Radbod: "It is not a god but a demon whom thou adorest. There is but one God, who made heaven and earth and sea, and all things therein. He who worships this God with sincerity shall receive eternal life. I am His servant, and I testify unto thee this day that thou must abandon these dumb idols which thy fathers have worshipped, and believe in God Almighty, and be baptized in the fount of life, and wash away thy sins. If thou obeyest my words, thou shalt enjoy eternal life with God and the Saints; but if thou despisest me and the way of salvation, know assuredly that thou shalt suffer eternal punishment with the wicked one whom thou obeyest."

Radbod marvelled at the boldness of the preacher, and sent him with an honourable escort to Pepin. On his way back he visited the low island of Walcheren, which maintains a constant struggle with the sea. He succeeded in establishing several churches there. Whilst preaching there he found an idol which the inhabitants revered greatly. Fired with zeal, and undeterred by the disastrous consequences of his interference with popular superstition in Heligoland, he threw it down and chopped it to pieces. The priest coming up was so filled with fury, that he aimed a blow at S. Willibrord with his sword and struck him on the head, but with the flat, not the edge of the blade, so that he was unwounded. Fear of Pepin prevented the idolaters proceeding to greater extremities.

S. Willibrord was joined in 720 by S. Boniface, who spent

three years in Friesland, and then went on into Germany. Bede, writing in 730, says: "Willibrord, surnamed Clement, is still living, venerable for his old age, having been bishop thirty-six years, and sighing after the rewards of the heavenly life, after many conflicts in the heavenly warfare."

Alcuin speaks of his noble appearance, beautiful face, and the cheerfulness which was manifest in his countenance and conversation.

On the death of Pepin he was ably supported by his successor, the redoubted Charles Martel. He visited unmolested every part of his diocese, built churches, and founded monasteries for men and women, and gradually spread the knowledge of the Gospel among the people, and succeeded in somewhat softening their barbarous manners. The news of his success had ere this reached England, and many Anglo-Saxons left their native land and eagerly associated themselves in his labours. Thus Adalbert came and settled in the north of Holland, Werenfrid in the neighbourhood of Elste, Plechelm, Otger, and Wiro amongst the people of Guelders. Two brothers named Ewald bore the lamp of truth among the old Saxons of Westphalia, and there suffered martyrdom.¹ Wulfram, bishop of Sens (March 20th), fired with the zeal of missionary work, came to assist him, and proved of essential use. He succeeded in baptizing the son of Radbod, and almost conquered the obstinacy of the pagan king. As Radbod was about to descend into the regenerating stream, "Where are my ancestors?" he asked. Wulfram incautiously replied, "In Hell." "Then," said Radbod withdrawing his foot from the water, "rather will I be in hell with a race of heroes than in heaven with a pack of beggars."

The obstinacy of this old chief perplexed Wulfram not a little. A last effort to overcome his scruples was made when he lay on his death-bed. But this also was frustrated by an

¹ See Oct. 3, p. 55.

incident, too curiously illustrative of the ideas of the times to be omitted.

“One day,” writes the biographer of Wulfram, “while Radbod was lying sick, the Evil One, who is sometimes permitted to transform himself into an angel of light, appeared to him, crowned with a golden diadem, studded with brilliant gems, and arrayed in a robe spangled with gold. While the chief trembled with astonishment, his visitor asked him reproachfully, ‘Tell me, who has so seduced thee, that thou wishest to give up the worship of thy gods, and the religion of thy ancestors? Be not deceived: continue constant to the faith thou hast been taught, and thou shalt assuredly sit down in the golden mansions of bliss, which I have appointed for thee in the world to come. And now that thou mayest know the truth of my words, go to-morrow to that Bishop Wulfram, and ask of him where is that mansion of eternal splendour which he promises thee if thou wilt receive the Christian faith, and when he fails to show it thee, then let two messengers, one of each faith, be sent, and I will lead the way, and show them the mansion of eternal glory, which I am about to give thee hereafter.’

“In the morning Radbod did as he was bid, and told Wulfram of his vision. But the latter was not to be duped. ‘This is an illusion of the devil,’ said he, ‘who wishes all men to perish, and none to be saved. But be not thou deceived, hasten to the font, believe in Christ, and receive the remission of thy sins. As for the golden mansions which thy visitor has promised thee, believe him not, for he it is that seduceth the whole world; by his pride he fell from his place in heaven, and from a beneficent angel became the enemy of mankind.’ Radbod replied that he was willing to be baptized, but he should like first to see the mansion which his own deity had promised him. Thereupon Wulfram sent the messengers, his own deacon and a heathen Frisian. They

had not gone far before they met one in human form, who said to them, 'Make haste, for I am about to show you the glorious abode which his god has prepared for Prince Radbod.'

"The messengers followed their guide, and after a long journey they came to a street paved with different kinds of marble, at the end of which was a golden house of marvellous beauty and splendour; entering it, they beheld a throne of immense size, and their guide addressing them, said, 'This is the mansion and glorious palace, which his god has promised to bestow on Prince Radbod after his death.' The deacon, astonished at the sight, made the sign of the Cross, and replied, 'If these things have been made by Almighty God, they will remain for ever; but if they be the work of the devil, they will speedily vanish.' He had no sooner spoken these words than their guide was instantly changed into the form of the Prince of Darkness, and the golden palace into mud, and the messengers found themselves in the midst of a huge morass, filled with reeds and rushes. A tedious journey of three days brought them back to Wulfram, and they recounted to him what had befallen them."¹

But it was too late. This message could not reach the ears of the old chief, who lay dead at the time. But the news of this vision was diligently circulated, and eagerly believed by all who had suffered in any way by the exactions of the late king. What was busily circulated and believed by some, was soon accepted by all, and the Frisians came in crowds to receive the rite of baptism. The death of Radbod led to the reduction of the Frisians to subjection by the strong arm of Charles Martel, and the fear they entertained of that arm no doubt quickened their convictions. S. Willibrord had baptized Charles, and the great mayor of the palace always held him in high honour, and did all that lay in his power to support him.

¹ Vit. Wulframmi.

Some miracles are recorded of S. Willibrord of no remarkable interest. At a place called Heyligel he found that there was no good water, and he and his companions were parched with thirst. He bade a hole be dug in his tent, and it gradually filled with passably good water, which is not surprising in a district so low as to be scarce above the level of the rivers. This fountain still bears the name of the well of S. Willibrord.

On one of his journeys he turned his horses loose in a meadow to rest themselves and eat the grass. The owner of the land objected, and drove the horses out. "Do not be angry," said Willibrord, "have a drink and let us be friends," and he offered him his bottle of wine. "I will neither drink your wine nor accept your friendship," answered the man. "Well then," said S. Willibrord, "if you will not drink with me, you shall not drink at all." The man was shortly after attacked with hydrophobia.

He once gave twelve men to drink from one pocket flasket of wine. They all professed that they had had quite enough of his wine. We should be more certain that this was a miracle if we knew what the quality of the wine was which he offered them. If that from the vineyards on the Meuse near Liège, a very small bottle would prove quite sufficient for a considerable number of wine-drinkers.

S. Willibrord died on November 7th, 739, and was buried in the monastery of Echternach, in the district of Luxembourg. There his body still remains enshrined.

On Tuesday in Whitsuntide at Echternach is witnessed annually a pilgrimage of a very extraordinary description to the shrine of S. Willibrord. This is the famous dancing procession of the Jumping Saints—"Springende Heiligen." It consists of a long train of pilgrims dancing three paces forward, and then two back, led by a band which plays a

traditional air, and the clergy and choir. The procession starts from the bridge over the Sure. The pilgrims follow the clergy, and are divided into three groups of children, adults, and old people. After an hour, the foot of the ascent to the church is reached, and it takes about an hour to mount the sixty steps which lead to it, jumping up three, and then backwards two with a bound. The procession of dancing cross-bearers, priests, and people then dances into the church, dances round the altar and shrine of S. Willibrord, out at the door, and separates at the crucifix in the cemetery. This pilgrimage is very popular at the present day. In 1869 there were 8,000 in the procession of dancers. M. Bourquet, in his "*Guide du Voyageur en Ardenne*," relates that an old man of eighty, considering himself indebted to S. Willibrord for some favour, exhibits his gratitude by assisting in the jumping procession, and says that he has taken part in it for forty years. It is believed to be efficacious in cases of rheumatism and lumbago. Some of the less religious members of the community of Echternach think it would be well if the dancing were severed from the pilgrimage, and performed in the cabarets in place of the church.¹ Another extraordinary religious pilgrimage takes place on the same day in another part of Luxembourg, and is called "the Immovable Pilgrimage." The inhabitants of seven parishes of Trèves and Luxembourg assemble on one spot; then, after having remained immovable for seven minutes, they take thirty steps forward, and then halt again for seven minutes, and so on, not reaching their destination much earlier than the dancing procession. But as this has no relation to S. Willibrord, nothing further need be said of it.

The suburb of Antwerp dedicated to S. Willibrord celebrates his festival on the Sunday after the Feast of the

¹ See a full account of it in Krier: "*Die Spring-procession in Echternach*." Luxemb., 1871.

Nativity of Our Lady (September 8), with processions, "the grotesque magnificence of which attracts annually an increasing crowd of the curious."¹

S. Willibrord is represented as an archbishop, holding the church of Utrecht in his hand, a barrel of wine which is said to have filled miraculously to supply his necessities, the bottle from which he satisfied twelve thirsty men, and the fountain he discovered, at his feet.

The portable altar of S. Willibrord is preserved in the church of Our Lady "ad Martyres" at Trèves.

S. ENGELBERT, ABP. OF COLOGNE, M.

(A.D. 1225.)

[Roman and German Martyrologies. Authority :—A Life by Cæsarius of Heisterbach (d. 1240), "One of the latest Ecclesiastical Biographies which still possess historical value. Full of warm sympathy. A work of old Catholic art."—*Pothast*. Ed. by Surius, Vit. Sanct. Nov. 7; Böhmer Fontes, II. pp. 296-329, without the third book, containing miracles.]

THE traveller who has visited Cologne will remember in the chapel where repose the bones of the Three Kings, a tomb of the thirteenth century on which reposes a sculptured figure of an archbishop in full pontificals, a work of rare artistic merit. The face is of almost angelic beauty; the spirituality, nobility, and refinement of the real man breathe through the lineaments traced in stone. This is the tomb of S. Engelbert or Engelbrecht I., archbishop of Cologne.

Among all the ecclesiastical princes of his age, Engelbert of Cologne, Count of Berg, stood pre-eminent for his wisdom, virtue, and influence. Every quality that could make

¹ Reinsberg-Düringsfeld: "Traditions et Legendes de la Belgique," Brux. 1870 t. ii. p. 261.

a prince beloved and respected seemed combined in him in a lofty degree; and Fortune appeared also to have selected him for showering her benefits on his head; for political circumstances combined with his natural abilities to bring him into prominence, and indeed pre-eminence.

When, in 1216,¹ Engelbert was elevated to the archiepiscopal throne of Cologne, the archdiocese had been increased by the annexation of the duchy of Westphalia, through the fall of Henry the Lion. There was much organization needed in the newly-acquired territory, and reformation was required in many parts of the old ecclesiastical principality. Engelbert ordered and improved, with such prudence that he became famous for his wisdom and moderation. His virtue was unimpeachable; his manner fascinating, through his sweetness of disposition and earnestness of purpose. Added to this he was tall, possessed a stately carriage, a noble and beautiful countenance. His people loved him to adoration, honouring him not only as their prince but already as a saint. Ladies fell under the charm of his influence, and offered largely to all good works he founded. The Countess Mathilda von Wied even made the archbishop her heir to the county of Wied.

Engelbert rendered himself as useful to the empire as he was to his principality. He and his warm friend Dietrich, archbishop of Trèves, with whom he was "but one soul," were firm supporters of Frederick II., and their voice was always for peace. Otto of Brunswick met with resolute opposition from the archbishop of Cologne, and it was to a great extent due to the determination of Engelbert, and of the archbishops of Trèves and Hamburg, that the claims of Frederick II. prevailed over those of his rival.

In the Diet of Frankfort, in April, 1220, before Frederick

¹ Archbishop Dietrich, also Count of Berg, had been deposed in 1212. The see remained vacant till 1216.



SHRINE OF THE THREE KINGS AT COLOGNE.

prepared for his crusade, he had his son Henry elected by the German princes to be his successor, and Engelbert was appointed regent of Germany during the absence of the emperor and the infancy of his son. Engelbert proved himself worthy of the trust imposed upon him. He held the reins of government with a firm hand. The German empire was then in a pitiable condition. Feuds between the nobles had become general; during the long contest for the crown, the lawless and law-breakers had been able to secure protection for themselves by adhering to one party or the other, so that the whole country was a prey to rapine and violence. Engelbert maintained peace with determination. The robber knights were at once proceeded against, taken, executed, and their castles destroyed. In order to curb the disorder in north-west Germany, he organized the Holy Vehm, which, conducting its judgments in secret, afterwards became such a fearful and dangerous power, but which then, under the circumstances, was necessary, and accomplished its purpose. Engelbert occupied the seat of presiding judge at this dreaded tribunal.

The resolute and energetic conduct of the archbishop in suppressing disorders, soon produced a marked change. Acts of violence became less frequent, property became secure, and the German empire began to manifest signs of growing prosperity. No doubt the deeply rooted evil was not eradicated, but unquestionably an unwonted tranquillity and well-being would have ensued, had not the rule of Engelbert been cut short by a tragical catastrophe.

The firmness which he had exhibited in restraining all who had lived by pillage, had gained him their implacable hatred. Amongst these was Count Frederick of Isenburg, a kinsman of the archbishop. Frederick was protector (*Schirmvogt*) of the convent of Essen, and took occasion to plunder the territory of the nuns and maltreat their farmers.

The abbess appealed to Engelbert, who at once ordered the count to respect the property of the nunnery. Frederick of Isenburg, thinking, perhaps, that his relationship would secure him from punishment, disregarded the orders of the archbishop, and continued his depredations. Archbishop Engelbert, to avoid the appearance of partisanship one way or the other, placed the matter before a diet of Westphalian bishops at Soest, and the Count of Isenburg was summoned to appear in person. He did so, and was required to make good to the nunnery all that he had plundered it of; and the archbishop threatened him with the ban of the empire if he disobeyed. Frederick was exasperated to the last degree. He met other Westphalian counts at Soest, who had also been hindered in their course of robbery by the archbishop, and a threatening conspiracy was formed against him. Engelbert was warned of this, but as he did not for an instant suppose that they would dare to proceed to assassination, and not seeing how they could shake his authority as regent, he gave no heed to their machinations. Frederick disguised the rage which consumed his heart, and promised to appear before the diet of Nürnberg, and compose his differences with the convent of Essen. Then he joined the retinue of the archbishop, and accompanied him as far as Westhofen, where he excused himself, and withdrew, on the plea of having to visit his castle of Nienbrüge. Archbishop Engelbert had received the Blessed Sacrament from the Bishop of Münster before he left Soest, but was then without suspicion. The departure of the Count of Isenburg caused him alarm, and he ordered his armed retainers to remain behind at the bridge over the Rhur to prevent the passage of the count with an armed force.

Frederick, however, crossed the river at another point during the night, with some other conspirators and fifty-two men-at-arms, hastened in advance of the archbishop, and remained concealed on the Gevelsberg, four miles from Schwelm.

The archbishop came on with a few clergy, two noble pages, and two armed retainers, and fell into the ambush. Frederick of Isenburg and his men suddenly burst out of the thicket upon him and surrounded his party. Engelbert could offer no resistance. The clerks fled, the pages and the retainers were speedily flung from their horses and cudgelled, and the archbishop was left alone in the hands of his murderers. His horse was wounded at the outset, but he spurred it forward, and might have escaped, had not Herbert of Rückenrode, a bitter enemy, caught the bridle. He flung the archbishop down; but Engelbert sprang to his feet, and attempted to run for his life. Then Frederick of Isenburg bade his men-at-arms cut him down. The archbishop defended himself with desperate courage. He was already wounded in the head, and one hand was cut off; but still he maintained his defence. Then a servant of Frederick's cut open his head, and Rückenrode ran his sword through his body. The other murderers fell on him and drove their weapons into him, or hacked at him with their axes. He bled to death from forty-seven wounds. Rückenrode, not content, would have smitten off his head, but Frederick cried out, "Let be, we have done too much already!" He then violently wrested the corpse from the murderer who would have mutilated it further, and fled.

The pages came to themselves. One raised the head of the dying man and laid it on his own breast, till he breathed his last. Then they placed the body on a cart that they obtained from a peasant who was passing by, and brought it to Schwelm.

The people assembled in crowds, with loud lamentations. The murder was accomplished on November 7, 1225. The body was brought to Cologne; and on the 15th November the chapter elected Henry of Mohlenmark as their new archbishop. He boiled down his predecessor, till the bones

were left clean, and then having wired the joints together, he clothed them in the bloody garments in which Engelbert had fallen, and went to the diet of Nürnberg in solemn pomp, taking the skeleton with him. He exposed it before the assembled electors, and appealed for vengeance on the murderers.

The ban of the empire was proclaimed on Frederick of Isenburg and the other conspirators. The new archbishop had already attacked the castles of Isenburg and levelled them with the ground. Frederick was given up for a bribe of two thousand marks, brought to Cologne, broken on the wheel and quartered. King Henry shed many tears over one whom he looked upon as his father. The loss of the good archbishop was a terrible blow to the Emperor Frederick; his son from that time was abandoned to the guidance of wicked counsellors, who led on the unhappy boy to his ruin.

One of the most shocking matters connected with the murder was that Dietrich, bishop of Münster, and Engelbert, bishop of Osnabrück, the two brothers of Count Frederick of Isenburg, were in the plot. The archbishop of Cologne spoke to them at Soest of the conspiracy that he heard was formed against him, but they succeeded in allaying his suspicions; the bishop of Münster received his confession, and gave him the communion, and then sent him on to his death. It is remarkable that the bishop of Münster died within eight months; and the bishop of Osnabrück was deposed within five. The latter, however, recovered his episcopal throne again in 1239.

November 8.

SS. CLAUDIUS, NICOSTRATUS, AND OTHERS, *MM. at Rome; circ.*
A.D. 303.

SS. QUATUOR CORONATI, *MM. at Rome; A.D. 304.*

S. MAURUS, *B. of Verdun; circ. A.D. 383.*

S. CUBY, *B. in Cornwall; 6th cent.*

S. SULIEN, *Ab. at Solor in Brittany; 6th cent.*

S. DEUSDEDIT, *Pope at Rome; A.D. 618.*

S. WILLEHAD, *B. of Bremen; A.D. 789.*

S. GERNAD, *C. in Meray and Elgin; circ. A.D. 934.*

S. GREGORY, *Ab. of Einsiedeln in Switzerland; A.D. 996.*

S. GODFRID, *B. of Amiens; A.D. 1118.*

SS. QUATUOR CORONATI, MM.

(A.D. 304.)

[Roman Martyrology. Usuardus, Bede, Ado, &c. Sarum, York, Hereford, and Durham Kalendars. Authority:—Mention in the Martyrologies.]



IN the persecution of Diocletian four brothers who held offices of trust at Rome were taken and ordered to offer sacrifice before an image of Æsculapius. As they refused to do so, they were scourged with leaded whips till they died. Their bodies were cast to the dogs, but were saved by the Christians and buried on the Lavican Way. As their names had passed from recollection, and only the fact of their martyrdom remained, Pope Melchiades is said to have ordered them to be commemorated as the Quatuor Coronati, the "Four Crowned Ones." Pope Gregory I. mentions an old church with this dedication at Rome.

Pope Leo IV., in 841, translated to it their relics from the

catacomb on the Lavican Way. Their names are said to have been revealed in a dream to somebody whose word commanded sufficient respect to be believed, and under those names, Severus, Severianus, Carpophorus, and Victorinus, they are mentioned in the Roman martyrology.

S. CUBY, B.

(6TH CENT.)

[In Wales on Nov. 8.¹ Authorities :—A Life of S. Cuby, of 12th cent., in “*Lives of the Cambro-British Saints*,” p. 183-187, in Latin ; Leland, &c. See a valuable Memoir on S. Cuby by Rev. J. Adams, in No. 8 of “*Journal of Royal Institution of Cornwall*,” 1867.]

S. CUBY (Cyby) was a native of Cornwall, born, says his biographer, between the Tamar and Lynher, which flows into the Tamar at S. Germans. His father was a chieftain of ancient lineage, named Selyf or Soloman, son of Geraint, prince of Devon, according to Achau y Saint, but grandson of Geraint, according to his biographer. His mother was Gwen, the daughter of Gynyr of Caer-gawch, and sister of S. Non, mother of S. David. Bishop Gweslan, or Guistlianus, was the son of Gynyr, and therefore uncle to both S. Cuby and S. David. “Tradition tells us that his family had an ancestral abode at Gerans, called Din Gerein, and that his father Soloman built a castle in the parish of Veryan, on the south side of the present road from Veryan to Pendower, the earthworks of which may still be seen. There we may suppose that Cuby spent the early years of his life. He was probably born at the end of the fifth century, when the superstition of Druidism had to a great extent been up-

¹ Rees, in his “*Essay on the Welsh Saints*,” says on November 6 ; but the Life of S. Cuby says : “*Sanctus Kepius . . . cujus festum colitur in octavo die Novembris, scilicet sexto idus Novembris.*”

rooted by the labours of Christian teachers. There is good reason to suppose that Christianity was extensively embraced in Cornwall upwards of a hundred years before this time, and that there were many zealous ministers of Christ living within reach of Cuby's early home. A band of missionaries from Ireland had in the previous generation settled in many places along the western coast. S. Gorran, having left his humble abode at Bodmin, was about this time labouring on the eastern outskirts of Rôseland, where now a parish church commemorates his name.¹ S. Petrock was organizing a monastic institution on the site of S. Gorran's former hermitage. S. Mawes, attracted perhaps by the neighbourhood of the good king Gerennius (Geraint) and his family, had built a cell on the western confines of the little kingdom; and as he was represented as a schoolmaster² on the walls of a chapel that once stood in the village which now bears his name, may we not conjecture that he was the instructor of the youthful Cuby?"³

S. Cuby was seven years old when he began to read; his father, though a soldier, was a scholar, and saw that his son was well instructed. He remained in Cornwall till he was twenty-seven, and then he is said to have gone on a pilgrimage to Jerusalem. It is pretended that he was consecrated bishop by S. Hilary on his way back. S. Hilary of Arles died in 449, S. Hilary of Poitiers in 367. We may safely say that he was consecrated by neither. Among the saints contemporary

¹ "In valle ubi S. Guronus (fuit) solitarie in parvo tugurio, quod reliquens tradidit S. Petroco."—Leland's Coll. i. 75. "He went probably and settled in Gorran parish, which was therefore denominated from him; residing, I suppose, at Polgorran, or Gorran's Pool, a little north of the church."—Whittaker's "Cathedral of Cornwall," i. 36.

² "Scant a quarter of a mile from the Castel, on the same side, upper into the land is a pratty village or fischar town with a pere, called S. Maws; and there is a Chappelle of Hym, and his Chaire of stone a little without, and his Welle. They called this Saint there S. Mat, . . . he was a bishop in Britain, and painted as a Schole-Master."—Leland's Itin. iii. 19.

³ Rev. J. Adams, "S. Cuby," p. 2.

with Cuby was Elian, though it is not certain that he was a bishop. As S. Hilary is called Elian in Welsh, we may conjecture that Cuby was a disciple of, perhaps received consecration from, Elian of Wales, and it is easy to see how this may have misled his Latin biographer. When he returned to his own country, he brought with him ten disciples, of whom the principal were Maelog, a brother of Gildas; Libiau, mentioned in the *Liber Llandavensis* as a contemporary of bishop Berthgwyn; Peulan, son of Pawl Hên the instructor of S. David, and an old kinsman, Cyngar. His journey to Jerusalem is very doubtful. Probably at the age of twenty-seven he left Cornwall for Wales, there placed himself under S. Elian, and returned to his native land bringing with him a number of Welsh disciples. That he should have picked up these disciples on a pilgrimage to Jerusalem is not probable. Legend makes S. David go to visit the sepulchre of the Lord, and to receive consecration at the hands of the patriarch of Jerusalem. The biographer probably puzzled about Elian, taking him for S. Hilary, and knowing that Cuby was absent for some while, and believing that Cuby's cousin David had gone to Jerusalem, sent his saint thither also to account for his absence and consecration.

On the return of S. Cuby, the kingdom of his father was offered him; he declined it, and went to Edelygion,¹ where a chieftain Etelic was living. His brother Melyan became prince, and Cuby devoted himself to the sacred work of the ministry. "The place above all others in Cornwall where we should expect him under the circumstances to take up his abode, was Tregony; for although it is now, to use the words of Whittaker, 'a mere kind of village, without trade, without industry, without money,' it was in Cuby's time a town of

¹ Probably Tregony in the east of Cornwall. Welsh writers, however, think it is Eddlogan in Gwent, but the old name of this district was Eithaf dy-lygion. No such prince as Etelic is known to Welsh historians.

importance. It had been, in days still earlier, a Roman station; and, doubtless, much of Roman enterprise and civilization still lingered there. The tide, which has long since receded from it, then flowed far above the town, bringing merchant-vessels to the very base of the castle-hill; and the main street of the town sloped down to the quay, whence the mineral treasures of the central mining district were exported. Tregony was at that time one of the most thriving and populous towns west of Exeter; and it pre-eminently claimed the sympathy of Cuby on his return to his native land.”¹

With his ten disciples S. Cuby planted himself, “in a meadow,” near this busy place. Etelic sent a man to see who had come on his land. The servant returning, said, “They are monks.” Etelic, says the biographer of the saint, at once went to expel the intruders, but his horse fell under him and died. Etelic was blinded also. Then, full of fear, he promised to give lands to the monks, and S. Cuby, having prayed, revived the dead horse and restored sight to its rider. Etelic gave S. Cuby two pieces of land, one where now stands the church of S. Cuby, the other at Llandaverguir.² S. Cuby also seems to have been the founder of a church at Duloe, where there is a holy-well called by his name, and a lane called Kippiscombe-lane, or the lane in the combe or glen of Cuby. Bond, in his “History of Looe,” gives the following account of this well: “The spring flows into a circular basin or reservoir of granite, or of some stone like it, two feet four inches at its extreme diameter at top, and about two feet high. It appears to have been neatly carved and ornamented on its lower part with the figure of a griffin, and round the edge with dolphins, now much defaced. The water was formerly carried off by a drain or

¹ S. Cuby, “Journal of R. Inst. of Cornwall.”

² Landeghe, in Domesday Landighe, now Kea, embracing Truro and Kenwyn.

hole at the bottom, like those usually seen in fonts and piscinas. The basin, which I take to be an old font, was formerly much respected by the neighbours, who conceived some great misfortune would befall the person who should attempt to remove it. A daring fellow, however, says a story, once went with a team of oxen for the express purpose of removing it. On his arrival at the spot, one of the oxen fell down dead, which so alarmed the fellow that he desisted from the attempt he was about to make. There are several loose stones scattered round the basin or reservoir, perhaps the remains of some building which formerly enclosed it,—a small chapel likely.” The font has been removed to a place of safety at the suggestion of the rector of the parish, and is now in the safe keeping of the owner of the property, Mr. Peel, of Trenant. About two miles off from S. Cuby’s well is another ancient well in the parish of Pelynt, dedicated to S. Non, his aunt, the mother of S. David.

Melyan, brother of S. Cuby, and prince of Cornwall, was murdered about 524, by Rivold, his sister’s husband, who is also said to have instigated the murder of S. Melor, the son of Melyan (January 3rd). Rivold entered Cornwall with a hostile army, and subjugated the country. This probably was the occasion of S. Cuby deserting Cornwall. He left behind him a small vari-coloured handbell, “*Parvum digiti sui cimbale varium* ;” then departed first for Wales, after that for Ireland. He spent four years in the isle of Aran, in which he built a church. At that time S. Enda shone as a light in a dark world in Aran, and the barren island became a gathering place of saints.¹ There was Kieran, afterwards abbot of Clonmacnois ; S. Brendan, famed for his voyage of exploration in the West ; S. Finnian of Moville, S. Finnian of Clonard, S. Jarlath of Tuam, S. Kevin of Glendaloch, S. Carthage of Lismore, S. Nechan, and S. Libeus.

¹ For an account of Aran-more see S. Enda, March 21.

Cyngar, son of Arthog, son of Ceredig, kinsman of Cuby, was with him, an old man, failing in health. S. Cuby bought a cow with its calf for him, "because, on account of his old age, he could not take any other food besides milk." And Cuby and his disciples cultivated the barren soil.

"It happened that on a certain day, one of the disciples of S. Cuby, named Maelog, went to the door of Crubthir Fintan¹ to dig the ground. And Crubthir Fintan being angry, came to forbid him, and said, 'Do not dig the ground at the door of my residence.' Then S. Cuby and Fintan went out together to the abbot of the isle of Aran, who was called Enna (Enda), and he made peace between them. Now it happened on a certain day, that the calf of Cyngar's cow came to the cornfield of Crubthir Fintan, and the disciples of Crubthir Fintan came and took the calf, and tied it to a great tree. And S. Cuby sent one of his disciples to Crubthir Fintan, requesting that he might loosen the calf, and he would not loose it, for as yet Crubthir Fintan persevered in his anger. And S. Cuby prayed to the Lord that the calf might come to its mother, for the old man Cyngar was almost dead for want of milk, for without the calf the cow would not give any milk. And the Lord heard the prayer of S. Cuby, and sent the calf to its mother in a wonderful manner, with the tree to which it had been tied and its roots. Then Crubthir Fintan prayed to the Lord that he might drive away or destroy S. Cuby from the isle of Aran, but the Lord loved him, and an angel of the Lord came to S. Cuby in his sleep, and said to him, 'Go from this island to the eastern side.' To which S. Cuby answered, saying, 'May God destroy Crubthir Fintan from this island.' And the angel said, 'So shall it be.'

¹ Fintan, son of Crimthan. Nothing is known of him. Crimthan was the father of S. Columba of Tirdaglas. Archdall makes Fintan son of Crimthan, bishop of Clonfert; but Lanigan points out that this is a mistake. Eccl. Hist. of Ireland, ii. 231. Crimthan was King of Hy-kinsellagh; he favoured S. Patrick, but opposed Fiech. Columba of Tirdaglas died about 552.

"Then S. Cuby came to the southern side of the region of Mida,¹ and he built there a church, which unto this day is called the great church of Mochop." Fintan pursued him, and drove him thence, so Cuby removed across the plain of Bregh;² Fintan went after him again, and he retired before him "to the region of Vobyun, and there remained twelve days. Crubthir Fintan still followed him, and said to him, 'Cuby, go beyond the sea.' Then S. Cuby, being angry, said to him, 'All thy churches are so much deserted that there are not three to be found in the island of Ireland where there is singing at thy altar.'"

S. Cuby, thinking it best to depart, bade his disciples cut wood and build a boat. And when the boat was made, but not covered with hide, Fintan said, scornfully, "If ye be the servants of God, sail away without covering the boat with hide." Then S. Cuby answered, "God is wonderful in his saints, the God of Israel himself, the blessed God, will give virtue and fortitude to his people;" and he said to his disciples, "Place the boat upon the sea," and they placed it, and S. Cuby and his disciples entered the boat without a skin-covering. A storm rose and they were nearly dashed to pieces against a rock on the Welsh coast, but providentially the swell carried them over the reef, and they landed safely in Anglesea. There S. Cuby is said to have struck the rock with his staff, and produced a spring of fresh water.

He went to a place called Cyndof, and there remained some time. He said to one of his disciples, named Caffo, "Go and bring us some fire." And Caffo went to the house of a certain smith named Magurn; and Magurn said, "I will give you fire only on condition that you will carry it in your bosom." And Caffo said, "Place the fire in my bosom."

¹ Meath.

² Magh Breagh, the great plain of Meath, including the greater part of the present counties of Meath and Dublin.

And Magurn placed it, and immediately Caffo returned with it to his master, unburned, and with his garment unscorched.

At that time Maelgwn Gwynedd was prince of North Wales. One day he chased a goat, and it took refuge in the cell of S. Cuby, and he would not give it up to the king. Then Maelgwn said, "If thou wilt not let it go away, I will drive thee from the land." And the blessed Cuby was forced to loose the goat, and she ran, with the dog after her, all round the headland, and came back again to the saint. Then the king spared the life of the animal, and gave the land to S. Cuby, and his castle with it. The walls of the castle still exist, and form the boundary of the churchyard of Caer Gybi (Cuby).

Welsh tradition has preserved many memorials of the saint. The place where Cuby and Elian his master met and held sweet converse together is pointed out. A similar tradition has been handed down respecting S. Cuby and Seiriol, another contemporary, who dwelt on a small island called Priestholm, near Beaumaris. Midway between Caer Gybi and Seiriol's chapel of Priestholm there are two wells, which are said to mark the site of their weekly converse, and are held in great reverence by the peasantry. "What better memorial could there be of two holy men than these two pure and unfailing springs, making the wilderness and solitary place like the garden of the Lord, and symbolizing the blessings of friendship, as they blend together in their pilgrimage to the parent sea? This beautiful tradition is remarkably corroborated by another which associates together the names of these good men, and tells us that they were called 'Seiriol Wyn a Cybi Felyn,' Seiriol the Fair and Cybi the Brown; because in their weekly journeys to and from the well, Cuby always faced the sun, travelling eastward in the morning and

westward in the evening ; whereas Seiriol always journeyed with his back to the sun.”¹

Three churches bear the name of Cuby in Wales : Llangybi, in Carnarvonshire, where is a holy well bearing his name, and a stone rudely hollowed out, called his chair ; Llangybi, in Monmouthshire ; and Caer Gybi at Holyhead ; each marking a centre of his work.

There is also extant a Welsh poem said to have been written by Aneurin, who flourished in the early part of the 6th century, entitled “Cuby’s Discourse with the saints as they were going to the island of Bardsey.”² One stanza is as follows :—

“ ‘ Pray we with fervour,’ he answered,
‘ Pray we, and shrink not from hardship ;
Indolence ever is bootless ;
Better is labour than ease.’ ”

Another monument of the saint is found among the “Sayings of the Wise.” It is this :—

“ Hast thou heard the saying of Cybi
Of Anglesea, to the son of Gwrgi ?
‘ There is no misfortune like wickedness.’ ”³

Cuby’s greatest work was the establishment of a monastery at Holyhead, over which he presided in his old age. It was called in Welsh, *Côr Cybi*, the Choir of Cuby, and it continued to flourish till the Reformation.

Cuby is said to have attended the synod of Llanddewi-Brefi, the date of which is so uncertain ; it was probably nearer 569 than 519, the date usually assigned it.

“ At length a multitude of angels came and took the most holy soul of Cuby to heaven, to be in the company of the patriarchs and prophets, in the unity of the martyrs and confessors, of the virgins and all righteous saints ; in the

¹ S. Cuby, by Rev. J. Adams.

² *Myvyrian Archæology*, i. 181.

³ *Iolo MSS.* 662.

unity of the heavenly Church, where there is day without night, tranquillity without fear, and joy without end; where there are seven eternal things: life without death, youth without old age, joy without sorrow, peace without discord, light without darkness, health without sickness, and a kingdom without change."

S. SULIEN, AB.

(END OF 6TH CENT.)

[The S. Malo Breviary on Nov. 8; his death on Oct. 1. In the Léon Breviary on July 29. In Wales on Sept. 1. Authorities:—The Welsh genealogies and the lessons for his festival in the Léon Breviary. A Life preserved at S. Suliac, and that by Albert Le Grand.]

S. SULIEN, called also Silin, a son of Hywel ab Emys Llydau, is said to have settled in Bardsey. He founded the churches of Llansilin and Wrexham in Denbighshire, and of Eglwy Sulien, Cardiganshire. The chapels of Capel Silin under Wrexham and Capel Sant Silin, in the parish of Llanfihangel Ystrad, Cardiganshire, both in ruins, are called after him. Sulien appears to have been abbot of Docunni, and, after the death of Cyngen, of Llancarvan. Cyngen was abbot of Cadmael, at the election of S. Oudoc to the bishopric of Llandaff, about 566, so that his death must be put some years later. Sulien appears as witness to the grant of land made by Meurig ab Tewdrig to S. Cadoc, and to that of the village of Cradoc, made to S. Cadoc by Gwengarth. And Sulien was abbot of Llancarvan during the time that Oudoc, Berthgwyn, and Trychan were bishops of Llandaff. He had two brothers, Rhystud and Cristiolus,¹ also saints, and is said by the Welsh accounts to have been a disciple of S. Cadfan.

¹ Commemorated on Nov. 3.

But the account given by the Breton writers is different, so that we are disposed to think it must refer to another saint of the same name; yet if so, it is curious that he should be unknown to the Welsh. According to the Breton account, he was the son of Brochwel Ysgythrog, prince of Powys, and of Arddun Benasgell, sister of Dunawd. Brochwel succeeded his father Cyngen ap Cadell in the principality of Powys, and lived till after the time of S. Augustine, when he commanded the reserve left for the protection of the monks of Bangor, on the advance of Ethelfrid against the British army at Chester. Ethelfrid, instead of directing his attack upon the British army, fell on the monks and massacred twelve hundred of them.¹ Brochwel was defeated and fled. According to the Welsh genealogies Brochwel had three children, Tysilio, Cynan Gargwyn, and Llyr; and no mention is made of Sulien, or Suliau, Maian, Jacob, and Chanaan, attributed to him by the Breton accounts. The Breton legend is to this effect:—Suliau, as he is there called, was persuaded by Guymarch, abbot of Meibot (Meifod in Montgomery),² to fly his father's court, and embrace a life of religion. He took occasion of a chase to make his escape and take refuge with Guymarch (Gwyddfarch); the abbot sent him for security to a cell in the island in Aber-menew, and after the resentment of his father was appeased, recalled him. Suliau found the abbot very anxious to journey to Rome. He tried to dissuade him, assuring him that his departure would prove disastrous to the abbey. When Guymarch could not thus be dissuaded, Suliau took him to the top of a mound, and showed him thence in panorama all the churches, temples, and other public buildings of Rome, even the obelisk which Constantius had brought from Heliopolis, and the ruins of the

¹ Bede, H. E. ii. 2.

² Gwyddfarch, son of Amalarius, prince of Powell, was abbot of Meifod at the close of the 8th century.

Colosseum. The abbot was satisfied, and said nothing more about his journey. On the death of Guymarch Suliau was elected in his room. Brochwel died and was succeeded in the principality of Powys by his son Jacob, who died leaving no issue by his wife Hajarme. It was decided therefore that the widow should marry Suliau, and raise up of the seed royal to reign in Powys. Scared at the prospect, Suliau fled to his island in Aber-menew, and thence to Aleth, in Brittany, where he visited S. Malo, who gave him a monastery where now stands S. Suliac. On the death of his sister-in-law he was invited to return to Wales, but refused, and died at S. Suliac.

S. DEUSDEDIT, POPE.

(A.D. 618.)

[Roman Martyrology. Authority :—Anastatius Bibliothecarius.]

DEUSDEDIT succeeded Boniface IV. in 615, and reigned till November 4, 618. He was the son of a subdeacon, named Stephen. He forbade marriage between the son of a man who had stood sponsor to a girl and that girl, on the ground that spiritual relationship made such a marriage to be incestuous. He is reported to have cured a leper of elephantiasis by a kiss. Nothing more is known of this pope. He was buried on November 8th.

S. WILLEHAD, B. OF BREMEN.

(A.D. 789.)

[Roman and German Martyrologies. Authority :—A Life written by his successor S. Anskar, in Mabillon, *Acta SS. O.S.B.*, and letter in Pertz, *Mon. ii.* pp. 378-390.]

WILLEHAD, or Wilhead,¹ was a native of Northumberland, but we have no means of ascertaining with any degree

¹ The name is thus spelt in a letter of Alcuin, quoted by Pertz, *ii.* 379.

of accuracy the date of his birth. He was perhaps educated at York, for we find that he was at a subsequent period the friend of Alcuin. After he had attained to the priesthood, he was induced, by the reports of the progress of the English missionaries in Germany, to visit Friesland for the purpose of assisting in the conversion of the idolaters of that country. With the permission of Alchred, king * of Northumbria (who reigned from 765 to 774), and the bishops, Willehad quitted his native land, and went direct to Dockum in Ostergo, the scene of the martyrdom of Boniface, which was then occupied by a Christian congregation, and there he established himself for some time, receiving and educating the children of the Frisian nobles. After a few years he proceeded east, having by that time acquired the language, with the intention of carrying the light of the Gospel to those who had not as yet been visited by missionaries. He crossed the river Lawers, on the borders of West Friesland, and entered the district of Gröningen. At a place called Humarcha, supposed to be Hunsingo, near Gröningen, or its hamlet, Marne, in the midst of his preaching, the idolaters incensed at the freedom with which he spoke of their religion, rose against him and his companions, and they only escaped the fate of Boniface by the intervention of the chiefs, who persuaded the people to have the sacred lot drawn to decide whether the gods demanded their death or not. The lot having declared that the missionaries were to be spared, Willehad proceeded to the district of Drente, where he made numerous converts; but the too eager zeal of one of them in destroying an idol brought the missionaries into trouble. A man aimed his sword at the breast of Willehad, but the blade was diverted by his box of relics, which was suspended round his neck, and did him no harm. He was obliged, however, to fly with his companions from Friesland, and take shelter at the court of Charlemagne.

Charlemagne had in this year (779) completed the subjection of the Saxons, and he sent Willehad to preach to the people, on the borders of Friesland and Saxony, in a district named Wigmodia, in the neighbourhood of Bremen. There Willehad laboured with success; he built churches, ordained priests, and made so many converts, that after two years hardly an idolater could be found in the whole district. But in 782 his progress was stopped by the great rebellion of Wittekind, who persecuted the Christians during several years with savage hatred. Willehad fled to the neighbourhood of Embden, on the sea-coast, and hastily embarking in a ship which happened to be there, sailed round Friesland, and escaped to France. Several of his companions were massacred. Folcard the priest, and Emming, Benjamin, Artrebanus, Genoald, and his companions fell victims at Bremen and the neighbourhood. Charles the Great had commissioned his generals, Geil and Adalgis, to strengthen the army under their command by an immense levy of Saxon troops in Westphalia, and with this army to march against the Slavonians on the other side of the Elbe and Saal. The Saxons had obeyed the call with alacrity. They soon outnumbered the Franks. At Hausberg, between Minden and Rinteln, they suddenly fell on their companions and slaughtered them. Geil and Adalgis, and the greater part of the Franks, fell. When the news of this terrible catastrophe reached Charles he vowed to wreak a terrible vengeance on the rebels, and to regain by cruelty and severity the kingdom his mildness had lost. Crossing the Rhine, he laid waste the country by fire and sword, and exterminated all who refused to embrace Christianity. Thousands were driven into the rivers to be baptized or drowned. On the Eller at Verden 4,500 Saxons taken in arms were beheaded. Destruction marched in his van. Desolation, carnage, and flames marked the path

of the conqueror. Undismayed by the danger, the Saxons rose to a man in defence of their national liberties and ancient gods. Every deed of cruelty was doubly repaid, and victory began to waver. At Detmold, Wittekind headed the enthusiastic patriots against the superior forces of Charles, and a dreadful battle was fought, in which the victory remained undecided.

In petty warfare the Saxons proved invincible, and it was not until they again hazarded a general engagement on the Hase that Charles's superior tactics prevailed against them. When at length he was once more securely fixed in the interior of the country, prudence counselled milder measures; and whilst he still devastated the northern districts, his subjects in the Binnenland were treated with a gentleness which, seconded by the exhaustion consequent on their numerous defeats, at length induced a general submission.

During this period of revolt and warfare Willehad absented himself. He went to the court of Pepin, king of the Lombards, and thence to Rome, where he was received by Pope Adrian I., who condoled with him on the misfortunes of the Church in Saxony, and then sent him back to France. He took up his residence in Willibrord's monastery at Echternach, where he was joined by as many of his disciples as had escaped Wittekind's persecution, and where he occupied himself in reading and writing.

After remaining two years in Echternach Willehad again visited the court of Charlemagne, who was residing at the castle of Eresburg, and who gave him as a benefice the cell of Mont Jutin, in Upper Burgundy. According to Charlemagne's desire, Willehad now returned to his diocese of Wigmodia, where he ordained new priests, and restored the churches that had been destroyed. There was now no more opposition to Christianity: all opposition had been trampled out, and the people gave in a surly adhesion to the religion

forced on them, and submitted, as a necessity, to receive baptism. Wittekind and Alboin, finding further resistance hopeless, in the same year (785) went to Affigny, where their conqueror then was, and accepted baptism. Wittekind either gave out, or allowed it to be believed, to cover his humiliation, that he had been convinced by a miracle. In the church of Wolmirstadt, into which he went when mass was being said, he saw the priest lift a shining child above his head, at the Elevation of the Host. But Wittekind's motive of submitting to become a Christian in name was rather to escape the loss of all his honour, authority, and probably of his life also.

In 786 Charlemagne went to Rome, and on his return thence in the following year, he held the general assembly of his people at Worms. On this occasion, July 13th, 787, Willehad was consecrated to the episcopal dignity, and Charlemagne gave him the whole district of Wigmodia as his diocese. Two years afterwards the new bishop built a church, "of wonderful beauty," at Bremen, which he dedicated to S. Peter, on Sunday, November 1st, 789, and which from that period became the episcopal seat. The ceremony of dedication was no sooner ended than the bishop, who had set out to make a visitation of his diocese, was struck with sudden illness at Blexem, near Bremen, where he died on the 8th of November, 789, after he had held the bishopric only two years, three months, and twenty-six days. His body was carried to Bremen, and buried in the church which he had built.

S. GERNAD, C.

(ABOUT A.D. 934.)

[Adam King and Dempster as Gervad. David Camerarius on Nov. 9.
Authority :—Aberdeen Breviary.]

GERNAD, or Garnat, a common Pictish name, is called by

the Martyrologists, Gervad. He is said to have been an Irishman, who came into Moray and associated with himself some others desirous of following the eremitical life, and built a cell at Kenedor. During the wars between Scotland and England, an English soldier asked the saint to pray that his sins might be forgiven. The battle went against the English, and the soldier's head was cut off. S. Gernad sent his disciples to find the body, which was made known by a white bird settling on it, and a wolf peaceably brought the head. On another occasion a wolf which had slain one of the saint's oxen, took its place, and finished the ploughing. A violent storm diverted a river into another stream, so as to bring down timber for the construction of his church. He withdrew to a cave in Elgin, about twelve feet square, called afterwards Holyman's Head, commanding the sea. Within the last few years the cave has disappeared, the cliff having been quarried away. Above the cave was a spring of water called S. Gerardin's well. Bishop Forbes assigns to S. Gernad the date of 934, because the facts mentioned in his legend plainly indicate the invasion of the north by Athelstan. That monarch, in the reign of S. Constantine III., on the plea of a broken treaty, invaded Scotland by land and sea. In Stewart's "*Metrical Chronicle of Scotland*," and in the Martyrology of Dempster, and in Adam King's *Kalendar* Gernad is called bishop of Moray. But there is no evidence to support this. He does not occur in the lists of the bishops of Moray.

S. GREGORY, AB. OF EINSIEDELN.

(A.D. 996.)

[Benedictine Martyrologies. Authorities:—Mention in the Life of S. Wolfgang, and in the Annals of Herman the Contracted.]

GREGORY, born of noble parents in England, is said by

Trithemius to have been even of royal birth, brother to Athelstan; but as the English chronicles knew nothing of it, it is probable that this is a piece of monkish exaggeration. At any rate, he was married, and ran away from home and wife on his wedding night, went to Rome to the monastery on the Coelian Mount, came to Einsiedeln in 949, was elected abbot in 958, received S. Wolfgang when he retired to the privacy of the monastery of S. Meinrad, and died in 996. Nothing further of importance is known of him.

S. GODFRID, B. OF AMIENS.

(A.D. 1118.)

[Gallican Martyrologies. Authority :—A Life by Nicolas Gall, monk of Soissons, a contemporary, in Surius, Vit. SS. Nov. 8; a portion in Bouquet, Recueil, xiv. pp. 174-181.]

GODFRID, in French Godefroi, or Geoffroi, was born at Moulicourt near Soissons. His father's name was Frodo, that of his mother was Elizabeth. They were rich and noble, and had two sons following arms as their profession. About the year 1065, Godfrid, abbot of Mont-Saint-Quentin-lès-Péronne, uncle of Ida, Countess of Boulogne, mother of Godfrey, king of Jerusalem, paid them a visit, and asked whether they had not a son to give to God. "Alas!" said they, "we have only two, who are engaged in arms, and we are advanced in age and expect no more children." The abbot advised them to vow to God that should they be given another son, they would dedicate him to the religious life. Nine months after Elizabeth became the mother of a son, whom the abbot Godfrid held at the font, and to whom he gave his own name. At the age of five this child was sent to his monastery and loved by him as his own son. One day the child was teasing a pet crane in the monastery

cloister, when the spiteful bird pecked at his eyes.¹ The boy recoiled, made the sign of the cross, and providentially escaped being blinded. He went to Soissons one month of October, and was at the abbey when the feast of SS. Crispin and Crispinian was celebrated. Just before mass he went into the refectory, and found the monks enjoying a hearty meat breakfast, washed down with wine. They invited him to table. He indignantly refused to eat before mass, to load the belly with carnal food before satisfying the soul with spiritual nutriment. The monks scoffed at him, and forced him to retire.

He was ordained priest at the age of twenty-five, by Ratbod II., bishop of Noyon, the ecclesiastical writer. Soon after, the archbishop of Rheims sent him to the abbey of Notre-Dame-de-Nogent, which had fallen into disrepute, and contained only six monks and two novices, in the hopes that he would restore discipline, and attract novices. At the instigation of the archbishop, and of the bishop of Laon, Enguerrand, Count of Coucy, appointed him to be their abbot. Philip I. approved, and the abbot and monks of Mont-Saint-Quentin were forced to submit. Godfrid went to the monastery, and found it in confusion: the church ruined, the cells thatched with wattles and clay to keep out the rain, the cloister full of nettles and brambles, the lands alienated, and the monks under no discipline. He rebuilt the church, restored the monastic buildings, brought the monks under restraint, and earned such credit as a disciplinarian that many entered the abbey, amongst them two abbots, to have the privilege of living under his austere rule. After a while Manasses II. of Rheims wished to translate him to the more important and wealthy abbey of S. Remi,

¹ In many mediæval biographies we hear of cranes or storks pecking at eyes. Probably a habit of the bird now not noticed since it has become more scarce, or is not kept tamed with clipped wing.

but he declined the honour, on the excuse that he would be transgressing canons of Nicæa and Sardica if he left one charge for another. He was a strict ruler, kept his monks on short commons, made them pray with punctuality, and conduct the offices of the church with solemnity. The letter of the Rule was carried out with exactitude. The slightest dereliction from its injunctions was punished, neglect of the virtues it inculcated met with prompt reprimand. The steward of the abbey was one day asked the loan of a saddle. He refused. Godfrid heard of it, was indignant, ordered a bonfire to be lighted in the cloister court, and burned the saddle before the eyes of all the monks assembled to witness the *auto-de-fé* and of the man who wanted to borrow it. The Blessed Vivette, nun of Notre-Dame de Soissons, fell into the hands of robbers in a wood between Cérisy and Saint-Paul. She escaped with her honour, and attributed what was due perhaps to her age and want of personal attractions to the merits of Godfrid whom she had invoked.

The Soissonais, afflicted by a long drought, appealed to the abbot. He prayed, and in course of time rain fell. These circumstances caused him to be regarded as specially privileged by Heaven. True, the miracles were not very numerous nor very striking, but the sanctity and severity of the life of the abbot were above dispute and notorious. In 1104 he was elected to the see of Amiens, when the aged Gervin resigned his see. Godfried showed the usual reluctance to receive the honour and burden of the episcopal office, and only yielded when, according to his own account, the somewhat apocryphal S. Firminus, first bishop of the see of Amiens, and martyr, had appeared to him and positively insisted on having him for successor. Manasses II. of Rheims consecrated him, assisted by Lambert of Arras and John of Thérouanne. During the ceremony, according to custom, the book of the Gospels was opened over his head,

and the words at the head of the page were, "Elisabeth autem impletum est tempus pariendi et peperit filium" (Luke i. 57). This was taken to refer to the new bishop, whose mother, Elizabeth, bore him in her old age, and to foretell that he would prove another John the Baptist. These auguries were generally taken at the consecration of bishops; sometimes the texts were happy, often irrelevant, but always gave occasion of discussion and interpretation to the curious and superstitious.¹ He made his entry into Amiens with somewhat ostentatious humility, walking bare-foot over a very rough road. As bishop he did not forget that he was a monk, nor did he lay aside with the cowl the obligations of the Rule. He was hospitable, generous to the poor, and strict in his discipline of himself. He neither indulged in sumptuous food nor costly furniture. A large salmon was purchased for his dinner. He went into the kitchen, hoisted the fish on his shoulders, and carried it to some lepers who had solicited his alms.

Godfrid was determined to put a stop to the marriage of his clergy, and to their living with their wives after having embraced the ecclesiastical estate. He refused to speak to, or to associate with the married clergy at table or in church. He shut them out of choir as unworthy to pass the screen. The wife or concubine of a priest, whom Godfrid had driven from what had been her home, in bitter rage mixed hellebore with some aromatic wine, and sent it to the bishop as a present. He poured out the wine into his goblet, but before tasting it, he sat with his eyes on the wine, studying what could have induced this woman, whom he had expelled her home, to send him a present. Suspecting mischief, he sopped a crust of bread in the wine, and gave it to a puppy that was running about the room. The little dog ate it,

¹ See an article by me on "Sortes Sacræ," in "Curiosities of Olden Time," London, 2nd ed., Grant. 1805.

and soon after ran to the bishop's bed, coiled itself up on it, and died. When the servant went to make the bed in the evening, he saw the dog on it, and took it by the ears. The little beast did not squeal as he expected, and he found it was dead. Godfrid threw away the bottle of wine, and vowed he would deal more sharply in future with the women who attached themselves to his clergy. Gislbert, his ceremoniarus, had incurred his wrath on account of his morals, and the man deserted him just before he consecrated an oratory to S. Thomas. This was distressing, as Godfrid was not well acquainted with the ritual of a consecration. However, assisted by Heaven, which inspired him with supernatural illumination, he got through the ceremony without the people present discovering the least ritual inaccuracy.

He was, no doubt, most self-denying in his food, and lavish in his charities, but he could not brook trifling interference with his privileges. He insisted tenaciously on his right to consecrate the altar napkins of the abbey of S. Valéry. This right the abbot and monks disputed. One would have supposed that the saint who was ready to abandon the salmon prepared for his dinner to hungry beggars would have waived his claim to such a trivial prerogative. But not so; the matter of the napkins became one of the most important questions agitating his temper and influencing his career. The case was carried before the archbishop of Rheims and given against him. He appealed to Rome. The monks of S. Valéry sent an embassy to the Pope with such liberal bribes that they obtained a confirmation of their immunities,¹ and orders that the bishop should refrain from disturbing them. Godfrid immediately started for Rome with a large retinue. He was surrounded

¹ "Monachi Romani veniunt, munera largiuntur, redeunt ad sua læti et alacres, omnibus pro voto impetratis a Romano Pontifice."

at once by the greedy crew who lived on these appeals, asking for bribes to support his cause.¹ But the bishop was determined, if possible, to gain his point economically, without spending money on the lawyers, or bribing the cardinals and those who had the Pope's ear. He argued his case before his Holiness, but finding it impossible to get a judgment in his favour without paying heavily for it, he cried out in indignation to the sovereign pontiff, that as he who had been set by Christ at the head of his Church to rule it aright afforded him no justice, he would resign his bishopric and retire into private life. So saying he left Rome, and went to Bari to venerate the relics of S. Nicolas. There he was given some of the oil which, it was contrived, should distil from the bones of the saint.

At this time Paschal II. was Pope. He was in the midst of his quarrel with Henry V. and wanted the support of the bishops against the haughty emperor. Henry was in Italy, marching against Rome. Bishops aggrieved with the Pope might lend weighty aid to the emperor. Paschal hastily sent after Godfrid, determined to throw over the insignificant monks in order to secure the fidelity of the powerful prelate. He gave him a brief reversing that already accorded to the abbot of S. Valéry, and dismissed him with every expression of honour. Godfrid set off, triumphant at heart, to return to France, and defiantly to invade the abbey, display his brief, and dedicate the linen of the altar to the God of love and lowliness of heart. On his way back, the oil from the tomb of S. Nicolas manifested most strikingly its miraculous virtues; for the phial was dropped on the road without breaking, and the flasket having been allowed to fall into water actually floated. As it was tightly corked, and probably did not contain many drops, but much air,

¹ "Mox advolant cauidici, sperant ab illo quoque se accepturos munera largissima."

the floating of the bottle was not perhaps altogether beyond nature.

In crossing the Alps, the bishop found a poor woman nearly frozen to death, and he put some of his own outer wraps on her ; an act of common humanity which the author of his *Life* exalts into one of supernatural charity.

As he approached his diocese, some of those with him advised him to travel incognito, under an assumed name, as he had given occasion to many of his flock to dislike him so cordially that they might combine to prevent his return to Amiens. He accordingly adopted the name of Hervé ; but a rude joke having been made and circulated among some of the elect ladies of Amiens about this change of name, Godfrid, on his return, inquired into the matter, and was assured by the woman to whom the jest was traced, that she had not originated it, but had heard it made by the Evil One himself, who appeared to her whilst she was sobbing and praying for the return of the bishop at the foot of her crucifix. S. Godfrid was obliged to accept the excuse. It would have been discourteous to have disbelieved the explanation ; but he liked being made fun of by ladies as little as he liked being flouted by monks ; and he inflicted on himself a severe penance for having rendered himself liable to ridicule by a change of name.

He was not more inclined to mildness on his return. The Count of Flanders was spending Christmas at Saint-Omer, and the bishop of Amiens went thither to meet him, and say mass before him on that great feast. In honour of Christmas Day and their presence at the prince's court, the gentlemen and nobles were dight in their most splendid dresses, in velvet and silk, with chains of gold, and thus attired they came up to make their oblations at the altar. Godfrid indignantly repelled their gifts, and bade them take off their chains, and dress in sadder garb before they dared

to approach. Several of them left the church, and changed or veiled their handsome habits.

At Doullens was a nunnery dedicated to S. Michael, in which holy virgins emulated on earth the life of the angels in heaven. One evening at supper the nun who had to hold the candle whilst the mother superior consumed her food, accidentally let the candle drop, and the refectory was buried in darkness. The young sister threw herself on her knees at the feet of the superior, assured her it was an accident, and implored her pardon. But the mother was furious. This sister had made a pilgrimage to Jerusalem, and was therefore held in some repute. The mother was jealous of her, and taking occasion of this accident, vented on her all her spite and rage. In vain did the other sisters intercede. She cursed her, pulled her hair, beat her with clenched fists, kicked her to and fro, and finally drove her into the street, and forbade her ever to enter her doors again. The poor girl went off to Bishop Godfrid, showed him her bruises and told her tale. Godfrid sent at once to Doullens a sharp note, bidding the reverend mother come to him without delay or equipage of any sort. Scarlet with shame at having to walk, the mother left the doors of her angelic home, and made her way on foot to Amiens. There she cast herself at the feet of the bishop, wept, and uttered protestations of devotion. Godfrid bade her cease her cries, stand up, and answer him where was the girl she had turned out of her nunnery. The mother was struck dumb. Godfrid bade her search for her, and not see him or return to Doullens, till she had found her. After the mother had hunted all day in vain the bishop sent for her, produced the nun, severely rebuked the superior, and bade her take the sister back to Doullens, and control her temper better for the future.

Pope Paschal II. was in the midst of his strife with the

Emperor Henry V. If ever it be unpresumptuous to trace the retributive justice of God in the destiny of one man, it may be acknowledged in the humiliation of Pope Paschal II. by the Emperor Henry V. The Pope, by his continual sanction, if not by direct advice, had trained the young emperor in his inordinate ambition and his unscrupulous avidity for power. He had not rebuked his shameless perfidy or his revolting cruelty ; he had absolved him from the great irrevocable obligations of nature and the divine law. A rebel against his sovereign and his father, he had met with encouragement in his rebellion, had been stimulated to revolt by the Head of the Church, who should have restrained and rebuked him. If Paschal suffered the result of his own lessons, if he was driven from his capital, exposed to personal sufferings so great as to compel him to retract his own infallible decrees at the dictation of the Emperor, he had not much right to compassion.

The wretched question of investitures was that which brought them into conflict. As long as the Church was unendowed with territory, so long no question of the sort could have arisen. But in Germany especially the bishops and great abbots were princes holding large lands, with power of life and death thereon, levying armies, and intriguing against the Emperor. If they constituted part of the empire, it was requisite that they should recognize that they were subject to the Emperor, and that they were not independent sovereigns. Their spiritual office they derived from God, but their temporal principalities they received from the emperor. This they were disposed to forget. Nearly half Germany was in the hands of princely ecclesiastics, and their disloyalty and rebellion against Henry IV. had brought him to ruin. Henry V., though he had taken advantage of this in his revolt against his father, was not disposed to allow the same forces to operate, or risk the

loss of his throne, if he could avoid it. The dispute turned on the externals of crosier and ring, which were symbols of investiture of the temporal authority exercised by the prelates, and which the king claimed a right to grant, but which for a while the Pope refused to concede, and which his predecessors and himself in every council, at Guastalla, at Troyes, still later at Benevento, and in the Lateran, had declared to be a sacrilegious usurpation. But when Henry V. advanced towards Rome at the head of a powerful force Pope Paschal gave way in all important points, and the king yielded the empty and unmeaning outward form of investiture.

The treaty was concluded, February 12th, 1111, in the porch of S. Peter's church, it might seem in the actual presence of the apostles.¹ The news caused consternation among the rigorous upholders of ecclesiastical independence. In September, 1112, the archbishop of Vienne held a council, which was attended by S. Hugh of Grenoble, S. Godfrid of Amiens, and other Gallic prelates. The council drew up a synodal letter to the Pope, to this effect: "We have assembled at Vienne in accordance with the commands of your Holiness. There appeared before it deputies of the king with bulled letters, in which you say that you desire peace and union with him; and the king declares that you wrote these to him after the council held in Rome last Lent. Although we were surprised, nevertheless we remembered the letters which we had received of you, touching perseverance in a just cause. To avoid the ruin of the Church we have proceeded canonically; and we judge that the investiture of bishoprics, abbeys, and all ecclesiastical goods received from lay hands is a heresy. We condemn, by virtue of the Holy Spirit, the writing or privilege extorted by King Henry by violence from your Holiness, we declare it null and void.

¹ The oaths made on both sides in Pertz. Leg. ii. 68.

We excommunicate the king, who . . . has extorted from you the detestable writing. We anathematize him, and separate him from the bosom of the Church, till she has received from him full satisfaction. We represent to your Holiness, with all convenient respect, that if you confirm our decree and abstain henceforth from receiving this detestable tyrant, his envoys, his letters and his presents, and even from speaking to him, we shall remain, as we ought, your sons and faithful servants. But if you take another course, which we cannot believe, it will be you who cast us into disobedience." Notwithstanding this menace the Pope confirmed the decrees of the Council of Vienne by a letter dated October 20th.

After the conclusion of the council, Godfrid, disgusted with the mortifications he met with in his diocese, and the violence of the nobles, who made light of the excommunications he flung at them, resolved to desert his charge, and instead of returning to Amiens, retired to the Grande Chartreuse.

A council assembled at Bourges next year, and deputies from Amiens presented themselves before the assembled bishops to state that their own bishop having deserted them, they were anxious to have another consecrated in his place. The bishops rebuked the deputies for their eagerness to get rid of Godfrid, told them that their lawlessness and dislike of his discipline had driven him into banishment, and insisted on their recalling him. The fathers of the council wrote to Godfrid, requiring his return to the post of duty. He received the letter with great regret, but could not disobey. He met the legate Conon in March, 1115, at Rheims, and joined in reiterating the excommunication of the emperor. The legate gave S. Godfrid a severe reprimand for deserting his flock, from selfish desire of repose.

No sooner was he returned to Amiens than he began again to stir up discontent by his ill-advised severity. It was the

beginning of Lent, and he forbade the eating of meat on the Sundays in that season. Most made light of his command; he heard of it, but dissembled his anger till they came to make their confession before the Easter communion on Maundy Thursday, and then he denounced them for their impiety in daring to transgress his orders, and forbade them communion till Easter Monday. One fellow disguised himself as a woman and came to the altar on Maundy Thursday, and was communicated, but was sick on the floor immediately after, and, we are told, "this accident filled all minds with such terror that they submitted without further remonstrance."

Godfrid launched threats, denunciations, and excommunications right and left, on all who offended him or public morals. He forced his clergy to assume at least an appearance of celibacy. Their concubines were driven with contumely out of the parsonages, and their children dispersed. The general detestation of the bishop by both clergy and laity grew to such a pass that, his biographer says, there was scarcely a parish in the whole diocese in which his life was safe. The people of Amiens especially incurred his wrath by their open expression of dislike, their jaunty defiance of his censures. He threw out mysterious hints that if they did not change and do penance, a sudden and unexpected punishment would fall on them. But his denunciations and threats, which had been listened to at one time by all with curiosity and by some with awe, through incessant repetition had lost their effect, and were treated with universal indifference. But this time the threat was terribly accomplished. In a mysterious manner the city caught fire at several points and burned furiously, only the episcopal palace and cathedral of S. Firmin escaping, along with the quarter of the indigent who lived on the alms of the bishop.

For two years after this the fear of the bishop kept his

troublesome flock quiet, but after that they broke out into murmurs again, and he greatly desired to escape from the burden of an office he was not competent to bear with satisfaction to himself or to those whom he was charged to rule. He went to Rheims to consult the archbishop, but died on the way at Soissons, and was buried there.



The Tourangeois carrying off the body of S. Martin. See p. 253.

November 9.

- S. URSINUS, *B. of Bourges*; *circ. A.D. 280.*
 S. ALEXANDER, *M. at Thessalonica*; *circ. A.D. 303.*
 S. ORESTES, *M. at Tyana in Cappadocia*; *circ. A.D. 304.*
 S. THEODORE, *M. at Amasea in Pontus*; *A.D. 306.*
 THE DEDICATION OF THE CHURCH OF OUR SAVIOUR, *at Rome*;
A.D. 324.
 S. MATHURINUS, *P.C. at Montargis in France*; *4th cent.*
 S. JOHN THE DWARF, *H. in Egypt*; *middle of 5th cent.*
 S. BENIGNUS, *Abp. of Armagh*; *A.D. 468.*
 S. VANNUS, *B. of Verdun*; *A.D. 525.*
 SS. EUSTOLIA AND SOSIPATRA, *VV. at Constantinople*; *6th cent.*
 S. CRUCIFIX AT BERYTUS; *circ. A.D. 765.*
 S. GEORGE, *B. of Lodève*; *A.D. 880.*

S. THEODORE, M.

(A.D. 306.)

[Roman Martyrology. Usuardus, Ado, Bede, Sacramentary of S. Gregory, Mart. of Jerome, &c. Sarum, York, and Hereford Kalendars. By the Greeks on Feb. 17, and on the first Saturday in Lent. Authority:—An Oration of S. Gregory of Nyssa on his festival.]



GREGORY of Nyssa begins the panegyric which he pronounced upon this martyr on his festival, at his tomb near Amasea, by gratefully ascribing to his intercession the preservation of that county from the inroads of the Scythians, who had laid waste all the neighbouring provinces. Imploring his patronage, he says: "As a soldier defend us; as a martyr speak for us—ask peace! If we want a stronger intercession, gather together your brother martyrs, and with them all pray for us. Stir up Peter, Paul, and John, that they be solicitous for the Churches which they founded. May no heresies sprout up: may the Christian commonwealth become, by your and your companions'

prayers, a flourishing field." The panegyrist testifies, that by his intercession devils were expelled, and distempers cured ; that many resorted to his church, and admired the stateliness of the buildings, and the actions of the saint painted on the wall ; approached the tomb, being persuaded that the touch thereof imparted a blessing ; that they carried away the dust of the sepulchre as a treasure of great value, and if any were allowed the happiness to touch the sacred relics, they respectfully applied them to their eyes, mouth, ears, and other organs of their senses. "Then," says the same S. Gregory, "they address themselves to the martyr as if he were present, and pray and invoke him, who is before God, and obtain gifts as he pleases." The venerable panegyrist proceeds to give a short account of the martyr's triumph.

Theodore was a native of Syria or Armenia, young, and newly enlisted in the Roman army, on which account he was surnamed Tyro. With his legion he was sent into winter quarters in Pontus, and was at Amasea when fresh edicts were published by Maximian Galerius and Maximin for continuing with the utmost rigour the persecution which had been raised by Diocletian. The young soldier was seized and presented to the governor of the province and the tribune of his legion, and was asked by them how he dared to profess a religion which the emperors punished with death. He boldly replied, "I know not your gods. Jesus Christ, the only son of God, is my God. Beat, tear, or burn me ; and if my words offend you, cut out my tongue : every part of my body is ready when God calls for it as a sacrifice." His judges feeling pity for his youth, dismissed him, thinking he would be persuaded by his companions to think differently, and unwilling, unless absolutely forced to do so, to proceed to extremities. Theodore, however, had no wish to be let off thus easily ; and to compel his judges to take further notice of him he set fire to a temple of Cybele, which stood

upon the banks of the river Iris, in the middle of the city; and the fabric was reduced to ashes. When he was carried a second time before the governor and his assistant he was ready with his confession. They endeavoured to terrify him with threats of torture, and allure him by promising to make him the priest of the goddess, if he would offer sacrifice. His answer was, that such priests were of all idolaters the most miserable, because the most criminal. The magistrates reluctantly ordered him to execution. His body was torn with whips; and he was hoisted on the rack. Under all manner of torments the saint maintained his tranquillity and greatness of soul, and, seemingly insensible to the smart of his wounds, ceased not to repeat those words of the psalmist. "I will bless the Lord at all times: His praises shall ever be in my mouth." When the governor's cruelty was tired, the martyr was remanded to prison, where, in the night, he was comforted by God and His holy angels. After a third examination Theodore was condemned to be burnt alive. The sentence was executed in the year 306, probably on the 17th of February, on which day the Greeks and Russians celebrate his festival, though the Latins keep it on the 9th of November. The body of this martyr was translated in the twelfth century to Brindisi, and is there enshrined, except the head, which is at Cajeta. The ancient church of Venice, of which he is titular saint, is said to have been built by Narses. A collegiate church in Rome, which originally was a temple of Romulus, and several churches in the East, bear his name.

He is often confounded with S. Theodore of Heraclea (February 7th). In art he is represented as a soldier with torch or furnace. Theodore with a dragon is the saint of Heraclea.

THE DEDICATION OF THE CHURCH OF OUR SAVIOUR.

(A.D. 324.)

[Roman Martyrology.]

CONSTANTINE inherited the Lateran palace from his wife Faustina. He built a church dedicated to the Saviour on Monte Cœlio, of some of the materials of the Lateran palace that stood there. A chapel was used as a baptistery, and was dedicated to S. John the Baptist, whose image was placed over the font. The church now goes by the name of S. John Lateran, and is the mother church of the see of Rome.

S. JOHN THE DWARF, H.

(5TH CENT.)

[By the Copts on Oct. 17, but by the Greeks and Russians on Nov. 9. Authorities :—Mention by Sulpicius Severus, S. Nilus, in the “Life of S. Arsenius,” and the “Lives of the Fathers of the Desert.”]

WHEN the great S. Arsenius presented himself before the solitaries of Scete, asking to be received among them, none was thought more suitable to be his master than the venerable John the Dwarf. Arsenius was brought to his cell. John sat down to eat with his disciples and the other monks, leaving Arsenius standing unnoticed. After a while he pretended to observe the tutor of the emperors, and he flung a loaf of bread on the floor, and said contemptuously, “There, take and eat that.” Arsenius knelt down and ate the bread on the ground. “That will do,” said John, “the man is humble. I will receive him as my disciple.”

Nothing of the early life of John is known. He was a very little man, and like most little men, was peppery. Indeed, his temper was his great trial. Whenever he felt angry with anyone, he took to his heels and ran off to a distance till his temper had cooled down. If two monks were quarrelling he would do the same, fearing lest his natural impetuosity would involve him in the dispute.

When young in the religious life, he said to his elder brother who lived in the cell with him, "I long to be as an angel! I will go and lead the angelic life in the desert." So he went away into the wastes of rock and sand, and got very tired of it in a few days, so he came back. It was night when he reached his brother's cell and knocked at the door. His brother did not open, but called out to know who was there. "It is I, John," replied the little man. "That cannot be," answered the brother; "he is not a man like us any more; he has become an angel." And he left him outside all night. When morning dawned he went out, and saw John crouching at his door. "Why, how is this? Why did you not come in? Angels can pass through closed doors."

So John was humbled. After some time he became a complete master of his temper, and was a model of gentleness. One day he sat at the door of the church at Scete, and a number of hermits crowded round him to talk to him, and listen to his advice. An old hermit passing by was jealous; and looking scornfully on the little man, said, "Bah! courting the eyes and attention like a painted harlot." "Yes, yes," said John, humbly, "I am too fond of attracting attention."

"A little pitcher full of spite, that is what you are!" said the hermit.

"Ah! friend, there are worse things in the little pitcher than spite, if you could peep inside," answered John, gently.

He thought much of obedience. A disciple placed himself under his instruction, and asked what he must do. "Do!" said the dwarf, "take my walking stick, plant and water it." The young man did so, and though he had to fetch water from a great distance, he watered it daily for more than two years. The thorn stick took root, put forth leaves and flowers, and finally was covered with scarlet berries. John plucked a handful of them, took them to the church, and said, "See the fruit of holy obedience."

"How do you resist temptations?" he was asked.

"I fight against them."

"But sometimes they are more than one can resist?"

"If I am sitting under a palm tree, and scorpions and wasps assail me, I beat them off with a stick and with my hands. But when they are too numerous for me I escape up the tree. It is so with my temptations. When I have no more power myself I take refuge in God."

A young lady of some fortune showed great hospitality to the hermits when they went to town to sell their baskets and mats. But after a while she fell into grave moral faults, and gave up receiving the solitaries. John the Dwarf went to the town, and knocked at her door. The servants wanted to drive him away, but he persisted in demanding admission, and he made his way at last to her room. He seated himself beside her, and said, "Thou complainest that Jesus Christ has abandoned thee. Or hast thou abandoned Him?" Then he kept silence. She looked at him and saw that he was weeping. "My father," said she, starting up, "is there any place of penitence for such as I am?" "There is," he answered. "Lead me thither." And they went forth at once together into the wilderness, and she gave no thought to anything in her home. She neither gave directions to her servants what to do with her goods, nor communicated with her relations about her wealth, giving no thought to anything, save

how she might obtain pardon for her sin. When night fell on the desert John made a little mound of sand, and said to her, "Paesia, lie down here, this is thy pillow. Rest in the Lord." And he went off some little way and made another heap of sand, and laid his head thereon, and fell asleep. And in his dream he saw a golden beam of light fall out of heaven to where the girl lay, and glorify the sleeping form, and light with celestial splendour the face and hair. And up the ray of light he saw flickering golden wings and a feeble quivering soul ascending and brightening as it went up, till it blazed as a star of intense brilliancy, and then passed into the uncreated light. And he heard a voice say, "The great fervour of the penitence of Paesia has perfected her penitence in a little while."

And when he woke and went and looked next morning, the girl lay dead on the desert sand, with the morning sun falling on her, and the dews sparkling on her hair and eyelashes.

We do not know the date of the death of John the Dwarf. It was some time before S. Poemen and S. Arsenius.

S. BENIGNUS, ABP. OF ARMAGH.

(A.D. 468.)

[Irish Martyrologies. Authority:—Mention in the Lives of S. Patrick.]

IN 433 S. Patrick was on his way to Tarah, where he purposed spending Easter. Leaving his boat at the mouth of the Boyne, he and his companions set out on foot for the plain of Breg, in which the city of Tarah stood. On their way, and, as it seems, very soon after getting out of the boat, they went to the house of a man of rank, named Seschnen, there to pass the night. They were well received,

and his host was so heartily disposed to embrace the faith that S. Patrick baptized him and all his family. A son of his—whom at his baptism the saint, considering his sweet disposition, called Benignus—became so attached to Patrick as to insist on following him. S. Patrick received him with pleasure, and thenceforth Benignus became one of his favourite disciples.

In or about the year 442 S. Patrick is said to have founded a monastery at Druimlias, and to have placed over it his pupil Benignus, who, it is added, governed it twenty years. On the death of S. Patrick, about 465, Benignus was with unanimous consent of the clergy and laity raised to the see of Armagh. He had been S. Patrick's right-hand man, and he worthily succeeded him. Parts of Ireland into which S. Patrick had not penetrated, such as Kerry and Clare, had heard the Gospel from the lips of Benignus. There is some difficulty about fixing the date of his death. The Irish annalists are agreed in fixing as the date the year 468. The "Tripartite Life of S. Patrick" puts it later; but the annalists are probably correct. A story is told of his having resigned his see and gone to Glastonbury, but it is without foundation. He died at Armagh and was buried there, after having received the last sacraments from the hands of Jarlath, who succeeded him.

S. CRUCIFIX AT BERYTUS.

(A.D. 765.)

[Roman Martyrology, inserted by Baronius. Authority :—The Acts of the second Council of Nicæa.]

DURING the second council of Nicæa (787), held to re-establish the veneration of sacred images, every available passage from the Fathers which could be tortured into

showing approval of such veneration was produced. Not only so, but fabulous stories, such as that of Duke Procopius, which is nothing but a religious romance, were gravely accepted as evidence that in the 4th century saints and martyrs worshipped images miraculously sculptured by the finger of God. A discourse was read, which was attributed to S. Athanasius, relating how that in the city of Berytus, some Jews ran a spear into an image of Christ, and that blood and water flowed from the wound. This blood and water was collected and proved miraculous, as all the sick persons who used it recovered health; whereupon the city was converted and embraced Christianity.¹ The assembled bishops were melted to tears by this absurd tale, which it is needless to say was not written by S. Athanasius. Fleury very sensibly observes: "There is great cause for doubting the truth of the story, which is certainly not by S. Athanasius. Although there were so many bishops assembled in the council, there does not appear to have been one endowed with a critical faculty; for this as well as other false testimonies was allowed to pass. This, however, does not impair the force of their decision, for it is sufficiently supported by genuine documents. But it is a proof of the ignorance of the times, and of the necessity which rests on men to know chronology, history, the difference in manners and in style, to be able to distinguish authentic documents from those which are apocryphal."² It is much to be regretted that Baronius should have introduced the commemoration of this most apocryphal miracle into the modern Roman martyrology.

¹ See Hefele, *Die Christus-Bilder*, in *Wetzer u. Welte: Kirchen Lexicon*, ii. p. 520.

² Fleury, *H. E.* lib. xlv. c. 34.



A CANON AND HIS PATRON SAINTS.

The Canon kneels in adoration; behind is S. Bernadine of Siena, on the left S. Martin, and on the right S. Donatian.

From the Painting by Gheeraert David in the National Gallery, formerly the right wing of the reredos in the Collegiate Church of S. Donatian at Bruges.

November 10.

- SS. OLYMPAS AND TERTIUS, *Disciples of the Apostle Paul*; 1st cent.
 SS. TRYPHENA AND TRYPHOSA, *at Rome*; 1st cent.
 S. PROBUS, *B. of Ravenna*; circ. A.D. 175.
 SS. TRYPHO AND RESPICIUS, *MM. at Apamea*; A.D. 250.
 SS. TIBERIUS, MODESTA, AND FLORENTIA, *MM. at Agde in Gaul*; A.D. 303.
 SS. DEMETRIUS, B.M., ANIANUS, D.M., EUSTOSA, AND OTHERS, *MM. at Antioch.*
 SS. MILLES, SINA, ABROSIMUS, AND OTHERS, *MM. in Persia*; A.D. 341.
 S. SPATIUS, *M. at Les Andelys in Normandy.*
 S. NYMPHA, *V. at Rome*; 5th cent.
 S. GEORGE, *B. at Le Puy.*
 S. MONITOR, *B. at Orleans.*
 S. QUINTIAN, *B. of Rodes and Clermont*; A.D. 527.
 S. JUSTUS, *Abp. of Canterbury*; circ. A.D. 627.
 S. LUSOR, *C. at Bourges*
 S. WEREMBALD, *Mk. at Hirschgau*; A.D. 952.
 S. ANDREW AVELLINO, *C. at Naples*; A.D. 1608.

SS. OLYMPAS AND TERTIUS.

(1ST CENT.)

[By the Greeks on this day Erastus, Olympas, Herodion, Sosipater, Tertius, and Quartus. Erastus is mentioned in the Roman Martyrology on July 26, Herodion on April 8, Sosipater on June 25, Quartus on Nov. 3.]



OLYMPAS was a Christian at Rome (Rom. xvi. 15), perhaps of the household of Philologus. Pseudo-Hippolytus and Dorotheus say that he suffered martyrdom at Rome. The Roman Martyrology commemorates Olympius, a tribune and martyr baptized by Pope Stephen, who suffered martyrdom under Valerian, 257 or 258, and it is possible that this martyr may

have been confounded with Olympas, mentioned by S. Paul. Dorotheus says, however, that he was one of the seventy disciples, and was decapitated with S. Peter. He is not mentioned in the passion of S. Peter by the pseudo-Linus, nor by the pseudo-Abdias, nor in the apocryphal Acts of SS. Peter and Paul.

Tertius, probably a Roman, was the amanuensis of Paul in writing the Epistle to the Romans (Rom. xvi. 22). Some have proposed without reason to identify him with Silas. Both Hippolytus and Dorotheus reckon him as one of the seventy, the former says that he became second bishop of Iconium.

SS. TRYPHENA AND TRYPHOSA.

(1ST CENT.)

[Roman Martyrology. Authority :—Mention in Romans xvi. 12.]

TRYPHENA and Tryphosa were two Christian women at Rome enumerated at the conclusion of S. Paul's letter. They may have been sisters, but were more probably fellow-deaconesses. We know nothing more of these two sister-workers of the apostolic time. It is an interesting fact that the columbaria of "Cæsar's household," in the Vigna Codini, near the Porta San Sebastiano, at Rome, contain the name of Tryphena.

SS. TRYPHO AND RESPICIUS, MM.

(A.D. 250.)

[Roman Martyrology. By the Greeks on Feb. 1. On which day also some copies of Usuardus. Authority :—The Latin Acts, a translation from the Greek, in Ruinart. The Greek Acts in Metaphrastes are worthless, being mixed up with much fabulous matter. Those in Latin are trustworthy.]

SS. TRYPHO and Respicius were natives of a village near Apamea Cibotus in Phrygia, and in the Decian persecution were taken by the irenarch, Fronto, and sent in chains to Nicæa, where they were presented before the governor, Aquilinus.

Pompeianus, the chief secretary, said, "There are present here, O prefect,¹ those from the village of Sansorus, near Apamea, to be questioned before your most eminent and august tribunal." Tiberius Gracchus Claudius Aquilinus said, "What are your names?" The saints replied, "One of us is named Trypho, and the other Respicius." Aquilinus asked, "What is your fortune?"

Trypho answered, "There is no fortune among Christians, but all things occur as Divine Providence directs. But if you want to know our condition, we are of honourable birth."

Pompeianus said, "Know that the emperor orders those who will not sacrifice to the gods to be burnt alive."

Respicius answered, "Would that we were worthy to go through the fire to our Lord Christ. Do to us what you are required."

Aquilinus said, "Sacrifice to the gods, for I perceive you have come to full age, and have full powers of intelligence."

S. Trypho replied, "We have a perfect intelligence in

¹ He had no right to the title of prefect, being only governor of Bithynia.

our Lord Jesus Christ. Therefore we desire to possess a perfect intelligence for Him, and to finish our agony."

Aquilinus bade them be tortured.¹ They at once cast off their clothes, and offered themselves to the tormentors. They endured all without a cry, though the executioners were engaged during three hours upon them. It was winter time and bitterly cold. Aquilinus was tired of the case, and was moreover anxious to go out hunting. He ordered the martyrs to be led out into the open country and exposed to the biting frost and falling snow. Their wounds were frost-bitten, the skin of their feet cracked with the cold.

When the governor had them brought before his tribunal again it was after the lapse of some time, for he had to visit several other cities of the province.

He said to them, "You have had now plenty of time for considering the matter. Hear me, my sons, and do sacrifice."

S. Trypho replied, "The Judge of all the earth, who formed us, is purifying us." And they added, "You can obtain from us no other answer than what we made at first. For our Lord Jesus Christ has bidden us confess Him before men, lest He should deny us before His Father."

Aquilinus said, "I see discipline and wisdom in you. Have pity on yourselves and do what I tell you."

S. Respicius answered, "We cannot have pity on ourselves more surely than by confessing our Lord Jesus Christ, the true Judge, who will bring every act into judgment."

Aquilinus said, "Bring nails and transfix their feet."

This was done, and they were drawn with wounded feet through the city, over the snow and sharp ice furrows. When they were brought back, he asked if they were still obstinate. When he found that they remained unshaken, he had their

¹ We know that the rack and fire were used for torture from the "Golden Ass" of Apuleius; poor Lucius, for having stabbed the wine-bags, thinking them to be men, is brought before the magistrates and ordered to the torture.

sides burned with torches. If we might trust the Acts, at this moment two angels appeared holding crowns of the flowers of Paradise in their hands, brighter and more fragrant than roses in spring on this dull earth of ours. But this is probably an interpolation, for it breaks somewhat violently upon the course of the narrative. The magistrate continued his examination. He said to the tormentors "Do your utmost, if they will not yield." And turning to the confessors he said, "Consider how young you are; spare your youth, and leave this folly."

S. Respicius said, "Never shall we bow to stocks and stones, for we worship the true God. None of your torments can separate us from His love."

Aquilinus said, "Obey the emperor."

Trypho answered, "We have repeated over and over again that we fear and worship only the living God who is in heaven."

Aquilinus said, "Beat them soundly with leaded whips." But as the martyrs remained constant he bade a sword be brought, and he gave sentence, saying, "We order these Phrygian boys, Christians, despisers of the emperor, to be executed by the sword."

Trypho and Respicius raised their hands to heaven and said, "Lord Jesus! receive our spirits, and bestow them in the bosom of the patriarchs." And they bowed their necks to the sword.

The bodies, nearly entire, are preserved in the church of the Holy Ghost "in Saxia" at Rome: portions in the church of S. Trypho at Rome. With them reposes the body of S. Nympha, who is generally associated with them by the martyrologists, because her body lies under the same altar. She, however, was a virgin of Palermo, who fled into Italy from the Goths in the 5th century, and died in peace at Siena, in Tuscany.

SS. MILLES, B.M., ABROSIMUS, P.M., AND
SINA, D.M.

(A D. 341.)

[The Greek Menology published by Sirletus, and the Moscow Menology of 1850. The Roman Martyrology, along with other Persian martyrs, on April 22. Authority :—The Chaldee Acts, published by Assemani, Acta SS. MM. Orient. Romæ, 1748.]

S. MILLES was born in the province of Ras, between the Tigris and the Parachoatic chain. He was educated at the court of Persia, and held a post of honour in the army till his conversion to Christianity, when he withdrew from the court at Lapeta, and retired to the neighbourhood of Susa. Not long after he was consecrated bishop of Susa by S. Gadiabes, bishop of Lapeta. His labours were not crowned with success, and disappointed at his failure he went to visit Jerusalem and Alexandria, carrying with him only a book of the Gospels. In Egypt he stayed with a monk who had a tame serpent, which he fed daily. Milles could not endure this pet, with which he regarded it as unfitting for a Christian man to associate, and he killed it. This probably so exasperated his host as to oblige him to depart, for he left Egypt almost immediately, and going to Nisibis, made the acquaintance of its bishop, S. James. After some stay with him he went into Assyria, bought a quantity of silk, and sent it to S. James for the use of his Church. He now turned his face towards his native land. On his way he stayed at Ctesiphon, where he found the Church much agitated by the conduct of its bishop, named Papas. A synod assembled at Seleucia to consider what was to be done with him. S. Milles spoke against him with great vehemence. "Whence comes it," he asked,

“that you despise your colleagues? Do you forget the precept of Christ, ‘Let him that is greatest amongst you be as the younger; and he that is chief, as he that doth serve?’”

Papas replied, “Fool! do you pretend to teach me? as if I did not know my duty!”

Milles took the Book of the Gospels and laid it on the table, and addressing himself to Papas, said, “If you are ashamed to learn your duty of me, who am a mean mortal, learn it at least from the holy Gospel.”

Papas, unable to contain himself, struck the book with his hand, and said, “Speak then, Gospel, speak!”

Milles took the book, kissed it, and raising his voice, said to Papas, “The angel of the Lord will punish the insult.” If we may trust the writer of the Acts of S. Milles, Papas was stricken with palsy. However, he certainly survived this council twelve years, and sent S. Sadoth to the Council of Nicæa as his representative. He died in 326.

S. Milles retired into Mesene, and took up his abode with a hermit. He afterwards returned to his native province. In 341 the edicts of Sapor against the Christians were issued. Hormisdas Gaphrizius, governor of the province, arrested him along with his priest, Abrosimus, and a deacon, Sina; and he was sent in chains to Maheldagar, the capital of the district. They were twice scourged, as they refused to sacrifice to the sun. One day in October Milles was brought before Hormisdas, who, after examining him, stabbed him in the shoulder with his sword or dagger. Narses, the brother of Hormisdas, thereupon ran the bishop through the other shoulder, and he died of the wounds. Abrosimus and Sina were stoned to death by the soldiers of Hormisdas on the top of two hills facing each other. Next day, while out hunting, the two brothers were assassinated, and it was given out that they had met their death by an accidental discharge of arrows at a

stag. The martyrs suffered on November 5th; the Greeks commemorate them on the 10th, probably because that was the day of their burial.

S. JUSTUS, ABP. OF CANTERBURY.

(ABOUT A.D. 627.)

[Roman and Anglican Martyrologies. Authority :—Bede, *Hist. Eccl.* lib. i. c. 29; lib. ii. c. 3, 5, 6, 8, 18.]

JUSTUS, fourth archbishop of Canterbury, was a Roman by birth. S. Gregory sent him to England in 601, on hearing from Augustine of his need of helpers in the work he had undertaken. Justus was accompanied by Mellitus, Paulinus, and Reginianus, and they took with them all things necessary for the service of the Church: chalices and vestments for the altar, ornaments for the churches, vestments for the priests, books, and relics. They were also bearers of a letter from Gregory to Augustine, which Bede has preserved.

In 604 S. Augustine ordained Mellitus and Justus, the former to be bishop of the East Saxons, and the latter to be bishop of Rochester, where Ethelbert had built a church in honour of S. Andrew.

In 616, the twenty-first year after the coming of Augustine, King Ethelbert, his great protector, died; with his son and successor, Eadbald, a reaction set in. Eadbald refused to receive baptism, and he married his stepmother. Not long after, Sabert, king of the East Saxons, died, and a relapse into heathenism occurred also in the diocese of Mellitus. Unable to maintain himself among the East Saxons, Mellitus came into Kent, to consult with Justus of Rochester and Laurence of Canterbury, and the three bishops agreed to desert England, and return to the peaceful enjoyment of

their religion and leisure in their own sunny Italy, away from the cold autumn mists, cheerless winters, and rude manners of England. Mellitus and Justus left the white shores, but Laurence hesitated to follow them. An attack of rheumatism, which he caught by sleeping on the damp floor of his cathedral, prevented him from immediately deserting his charge, and conscience spoke, and convinced him, by the time he had recovered the attack, that he ought to remain at his post. By so doing he succeeded in winning over the king, who agreed to be baptized, and give up his mother-in-law for a younger and more attractive bride. Then Laurence sent to France and recalled Mellitus and Justus. Justus returned to Rochester. Laurence died in 619, and Mellitus succeeded him, ruled the church of Canterbury till 629, died, and was succeeded by Justus, who consecrated Romanus in his room at Rochester. Bede has preserved a letter of Pope Deusdedit to Justus, sent him along with the pall as an emblem of the favour of the Apostolic See. According to the Saxon Chronicle Justus died in 627 ; Bede does not mention the year. It has, however, been thought to have occurred later, in 630.

S. ANDREW AVELLINO, C.

(A.D. 1608.)

[Roman and Theatine Martyrologies. Authorities :—The Annals of the Theatines, and a Life written shortly after his death by the Theatine Giovanni Battisti Castaldo, Naples, 1613.]

GIOVANNI and Margherita Avellino, a worthy couple at Castronuovo, in the kingdom of Naples, were given in 1521, a son, whom they called Lancelot. After his first studies were completed, he was sent to Venice to complete a course in the humanities and in philosophy. He was a handsome

youth, and it is thought that his good looks laid him open to assault by female admirers, but his virtue was unshaken. On his return to Avellino, his nurse, considerably advanced in age, one would suppose, and with her beauty long ago impaired by a burning Italian sun, exhibited the delight and pride which naturally fills the breast of a nurse when her charge returns from a long absence, tall, handsome, and well educated. Her gushing affection and demonstrative admiration startled Lancelot, who, mistaking the poor old woman's love for passion, and regarding her advances as soliciting to evil, took to his heels, and going to the bishop of Castronuovo, asked him to confer on him sacred orders. The bishop consented, ordained him, and he went to Naples to study jurisprudence. He took his doctor's degree, and was then ordained priest.

He was appointed thereupon to reform a convent at Naples which had fallen into such a condition of disorder as to cause general scandal. Indeed, it had come to such a pass, that it was regarded as a place of ill fame rather than as a convent of virgins. It shows how highly the bishop must have esteemed and trusted him, to have chosen such a young and remarkably handsome priest to convert a convent of loose-living nuns. Lancelot Avellino had a strict guard kept on the nuns, and forbade the clandestine opening of the wicket to men. Those who had been accustomed to visit the nuns were highly incensed at this interference with their liberties and pleasures; and one night, as Avellino issued from a church, a man fell upon him, and struck him in the face so that his nose bled. The affair was exaggerated into a murderous attack with a sword, and the bloody nose into a frightful wound, but as no scar was visible where the pretended gash had been made, those who persisted in believing the magnified version of the incident added to it that every trace of the wound had been made miraculously to disappear. The

supposed assassin probably meant to do no more than frighten the reforming priest. The Viceroy of Naples offered to take the matter up and have it investigated, but as Avellino could not identify the man who had struck him, and no one else had seen the fellow, he generously besought the viceroy not to prosecute the inquiry.

Avellino exercised his functions in court as doctor of jurisprudence, gaining friends and reputation. But one day, in order to carry his client's case, he did not scruple to assert what he knew to be a lie. When he returned home and opened his Bible, his eye fell on the eleventh verse of the first chapter of Wisdom, "*Os quod mentitur occidit animam*" (The mouth that telleth lies slayeth the soul). He was so filled with compunction, and so conscious that if he continued a lawyer his mouth would have to accustom itself pretty freely to tell lies, that he determined to renounce the bar for ever. At the same time—being then thirty-five years old—he entered the Order of Theatines, or Regular Clerks, and took the name of Andrew, by which he was to be known to fame. His consecration to God in the Order was made on the Vigil of the Assumption, 1556. When his novitiate was ended he asked permission to visit Rome, not that he might study there the precious relics of antiquity, or admire the wonders of art, or tread the ground every inch of which is redolent with historical association, but entirely, solely, that he might accumulate an overflowing store of indulgences by visiting all the stations. On his return he was made master of the novices, and he held this office for ten years. Then he was elected superior of the Theatine house at Naples. He was sent later to found two new houses, one at Milan, the other at Piacenza. At the former he made acquaintance with S. Charles Borromeo; at the latter he preached so eloquently that he converted several harlots. His success in this direction caused some discontent, and

complaints were made to the Duke of Parma, who sent for him. The Duchess of Parma was so pleased with Avellino, that she constituted him her confessor and director. The Duke sent him back to Piacenza, and he remained there in charge of the house he had founded. After a while he was appointed superior to San Paolo at Naples, one of the largest monasteries of the Order. There he preached vigorously against heresy. Lutheran and Calvinistic ideas had infiltrated even Neapolitan society, and there were not a few disposed to rebel against Roman obedience. Some dared whisperingly to scoff at the doctrine of Transubstantiation. Avellino took the matter up, appealed to the secular arm, and had the satisfaction of consigning one at least of the offenders to the flames. He excited the prejudices of the ignorant vulgar to vehement hostility, and their faith to fervid superstition, by assuring them that one of the heretics had gone to the altar to receive communion to escape the secular arm, but had conveyed the host away in his pocket-handkerchief, and had found it miraculously dabbled with blood. The man, as Andrew pretended, had come to him in alarm and remorse. The name of the offender Andrew declined to give up, lest he should have to expiate his crime at the stake. One day he was carrying the Blessed Sacrament to a dying man. A storm raged, the torches of the acolytes were blown out, but the gleam of the incessant lightning flashing on his surplice was taken to be a supernatural irradiation compensating for the extinction of the torches.

Before he left the superiorship he had the satisfaction of seeing another house of his Order built in Naples, by the Princess Salmons, and dedicated to Our Lady of the Angels. On the day that the first stone was laid a particle of dust, or a fly, got into the eye of a lady of distinction, and caused the organ great inconvenience. Avellino got the particle out of her eye, and from that moment it miraculously became

easier. One day he was on his way to visit Prince Stilianni on a hired horse. Something startled the animal, and he shied and threw Avellino on the pavement. The saint's foot was entangled in the stirrup, and he would have been infallibly injured had not two bystanders rushed to his assistance, caught the horse by the head, disengaged Avellino's foot, and remounted him in his saddle. In falling, Andrew had invoked S. Dominic and S. Thomas Aquinas, and he was pleased to fancy that the two passers-by in the street who had rushed to his aid were not simple Neapolitan *contadini*, or citizens, but the august saints themselves, who had precipitated themselves from Paradise to assist him the moment the horse shied.

At the age of eighty-eight he fell ill, and became delirious. He thought he saw devils crowding round him, and he rushed into bed to escape their claws. One red-hot devil, oxidizing all over in bright sparks, caused him special alarm, and he shrieked for divine help. As this burning devil was making at him his guardian angel quietly slipped behind the demon, caught him with a snap-collar, and drew him backwards out at the door, howling, smoking, and exhaling a sulphurous odour. Andrew Avellino died, or at all events his pulse stopped, on November 10th, 1608. Crowds came to see him, his hair and beard were cut off and distributed as relics. The bier on which he was to be carried proved "miraculously" too short, though a tall man had been carried to burial on it a few days before. He was placed in the church and remained unburied for an unusual length of time. His cheeks did not lose their colour, nor did his limbs lose their flexibility; his eyelids were lifted, and his eyes appeared as bright as when he was alive. Blood and matter exuded from some sores he had on his head and oins, and three bottlesful of this precious secretion were collected. At last he was buried in a vault behind the

altar; and, as we may shrewdly suspect, was buried alive when he was in a cataleptic fit. His attendants were too anxious to regard the condition of the body as miraculous to suppose that it was due to his being, in reality, in a fit, instead of dead.¹ His body was taken up next year, on December 9th, and in 1624 he was beatified by Pope Urban VIII. Clement XI. canonized him in 1712. Sicily and Naples have elected him as their patron.

¹ Another most painful instance of a burial alive occurs in the last October volume of the Bollandists. The supposed dead man, whilst being carried to burial, made a supreme effort, and moved his head on the bier in the church. This was greeted with exclamations of "A miracle!" and acting under this view of the case he was buried.



November 11.

- S. MENNAS, *M. at Cotyæus in Phrygia*; A.D. 303.
 SS. VALENTINE, FELICIAN, AND VICTORINUS, *MM. at Ravenna*; A.D. 304.
 S. MARTIN, *B. of Tours*; A.D. 401.
 S. VERANUS, *B. of Vence*; A.D. 475.
 S. BARTHOLOMEW, *Ab. at Grotta Ferrata, near Frascati*; 5th cent.
 S. BERTUIN, *B. at Maloigne, near Liège*; circ. A.D. 650.
 S. THEODORE OF THE STUDIUM, *Ab. C. at Constantinople*; A.D. 826.
 S. STEPHEN, *K.M. of Servia*; A.D. 1333.
 S. MARTYRIUS, *Mk. at Zelenski near Novgorod in Russia*; A.D. 1603.

S. MENNAS, M.

(A.D. 303.)

[Roman Martyrology. Usuardus, Bede, Ado, &c. Sarum, York, Durham, and Hereford Kalendars. By the Greeks also. The Neapolitan Kalendar of the 9th cent. The Menology of Basil. Constantinopolitan Kalendar of the 8th cent., &c. Authority:—The Acts in Metaphrastes, fairly trustworthy, though very late.]



ENNAS was an Egyptian, but a soldier in the Roman army. He professed Christianity. He was at Cotyæus in Phrygia when the edicts of persecution in the army were published by Diocletian and Maximian in 298. He abandoned the army thereupon, and retired into a solitary place with some other Christians, to escape the rage of the persecutor. There he remained till the general persecution in 303, when, filled with enthusiasm, and burning with desire of martyrdom, he went back to Cotyæus, and entering the theatre, where the

people were seeing a martyrs' exhibition, he cried at the top of his voice, "I am found of them that sought me not."¹ All eyes were turned on him. Pyrrhus, the president, sent for him and questioned him, and he said he was a Christian. Thereupon he was consigned to prison. Next day he was scourged. When the soil was red with his blood one of those present urged him to give way. He replied, "Retire, miserable one; I have always sacrificed to my God, and to Him alone will I offer sacrifice. These torments are not insupportable. Nay, rather I rejoice in them." The judge then ordered his sides to be torn with iron hooks, and the wounds to be fretted with horsehair cloth. Finally, wearied with tormenting him, the judge ordered him to be burned alive.

Some Christians succeeded in recovering the bones from among the ashes of the pyre, and they were carried, as he had requested, to be laid in his native land, at Alexandria in Egypt. A basilica was erected over his remains as soon as Constantine gave peace to the Church. Timothy, patriarch of Alexandria (380—385), relates some of the miracles wrought by the saint, some grotesque in their marvellousness.

A traveller, intending to visit the church of S. Mennas, and make an offering at his tomb, lodged for the night in a tavern. The innkeeper, seeing he had a large portmanteau, murdered the man in the night, cut him up, packed his limbs in a sack, and hung up his head to a beam of the roof, intending to take his money and throw the body into the water at the earliest opportunity. But S. Mennas rode up to the inn door, attended by many saints, put the bits of the man together, restored him to life, gave him his portmanteau, scolded the taverner, and vanished.

¹ Isaiah, lxx. 1.

S. MARTIN, B. OF TOURS.

(A.D. 401.)

[All Latin Martyrologies. Roman. Usuardus, Ado, &c. Sarum, York, Hereford, and Durham Kalendars. Anglican Reformed Kalendar. The Translation and Ordination of S. Martin on July 4. Authorities :—(1) A Life by Sulpicius Severus, an admirer of S. Martin. He died in 410.¹ He was the Boswell of the saint. His Life is a panegyric. A credulous, superstitious man, he has given us, however, a very valuable biography. (2) Three Letters of Sulpicius Severus about S. Martin. (3) The second and third books of his "Dialogues." (4) A metrical Life by S. Paulinus of Nola (d. 431). (5) The "Hist. Eccl. Francorum" of Gregory of Tours (d. 594). (6) A Life in hexameters by Fortunatus of Poitiers (d. 600), founded entirely on the work of Sulpicius Severus. (7) A Life by Alcuin (d. 804). (8) "Antiphonæ septem de S. Martino," by Odo of Clugny (d. 942). Among modern biographers, Dupuis, "Histoire de S. Martin," Paris, 1858.]

THIS illustrious saint was born at Sabaria, in Pannonia, the present town of Steinamanger.² His father and mother were heathens, but Martin felt an early attraction towards Christianity, and even towards the monastic life. His father, seeing this, enrolled him in the army at the age of fifteen. A better school for the training of the soldier of Christ could hardly have been found. In the Roman camps the old-fashioned virtues of faithfulness, straightforwardness, and hardihood were cultivated, and in them were to be found the best types of the old Roman character, which, as moralists complained, were to be found elsewhere no more. If the funds of a country town had fallen into disorder, or uprightness was needed

¹ This Life was written in 392 or 393, after a visit to Tours of some duration, and before S. Martin was dead. Sulpicius Severus dedicated the book to a priest, Desiderius of Cominges. He sent the book at once to S. Paulinus of Nola, who greatly admired it. According to a passage in the "Dialogues," it had an enormous and rapid sale in Rome, Carthage, and elsewhere.

² A late tradition has transferred his birthplace to the Holy Mount of S. Martin, in the district of Győr in Hungary, where a large monastery was built by S. Stephen of Hungary. But it is plain from Sulpicius that he was born at Sabaria.

for a special post, the curator chosen by the Government was generally an old soldier, who had long been tried and trusted ; and early Christian history throws, incidentally, a favourable light upon the moral qualities of the Roman officers. These qualities were mainly formed by thoroughness of work and discipline.

Martin spent three years in the army before he was baptized ; he spent them with one servant as his companion in the tent, sharing with him work and privations. His corps was in Gaul, at Ambianum, the modern Amiens. One bitter winter's day, as he was passing the gate of the city, he saw a poor beggar nearly naked, so utterly ragged were his clothes. Martin, filled with pity, cut his mantle in two, and gave half to the beggar. The bystanders jeered, but Martin heeded them not. Next night, as he slept, he saw Christ Jesus seated on his throne, surrounded by the hosts of heaven, wearing the half mantle of Martin over his shoulders. "See !" he heard the Saviour say, "this is the mantle which Martin, yet a catechumen, gave me."

Popular imagination fixed on a certain spot at Amiens as the scene of the charity of Martin ; a chapel was built there before the time of Gregory of Tours. It grew to be an abbey, S. Martin aux Jumeaux, so called from the twin towers of the neighbouring church of S. Nicolas. King Louis XI., in 1472, gave an endowment to the church of S. Martin at Tours, for the perpetual support of a poor bedesman, who should wear as his livery a mantle of two colours, part red, the other white, in commemoration of the severed mantle of Martin. Martin was baptized after this dream at Amiens, when aged eighteen. He remained in the army two years longer, till 358. In 355 and 356 the Franks and Allemanni had broken through the frontiers of Gaul and devastated a portion of the province. Cologne, Worms, Trèves, Spire, Strassburg, Tongern, and other cities, forty-five in all, together



S. MARTIN DIVIDING HIS CLOAK WITH THE BEGGAR.
After a Picture by Rubens in the possession of the Queen.

with many villages, had been sacked and burnt by the barbarians. The legions in Gaul, destitute of pay, provisions, and arms, and reduced in numbers, could make no head against the invaders. In 356 Julian was sent into Gaul, with a feeble retinue of 360 soldiers. At Vienne, where he passed the winter, he heard that Autun had been attacked, but saved from falling by the resolute conduct of some veterans who resumed their arms for the defence of their country. Next spring Julian marched north to Rheims, and was there probably joined by the legion in which Martin was tribune. At the head of an army recruited from Gaul, but still small, the resolute Julian marched in search of the enemy. The Allemanni, familiar with the country, secretly collected their scattered forces, and seizing the opportunity of a dark and rainy day, poured with unexpected fury on the rear-guard of the Romans, destroying two legions. Julian hastened to revenge this disaster by assailing the barbarians, who, unable to withstand the disciplined ardour of the Romans, dispersed among the hills and forests, leaving them a fruitless victory. Julian advanced to the Rhine, surveyed the ruins of Cologne, and then, warned of the approach of winter, and aware of the difficulties of the campaign, retired dispirited to Sens; his retreat harassed by the audacious Germans, who followed him under the walls of the city, and surrounded it. But finding themselves unable to break through its ring of walls, after a siege of thirty days, they retired.

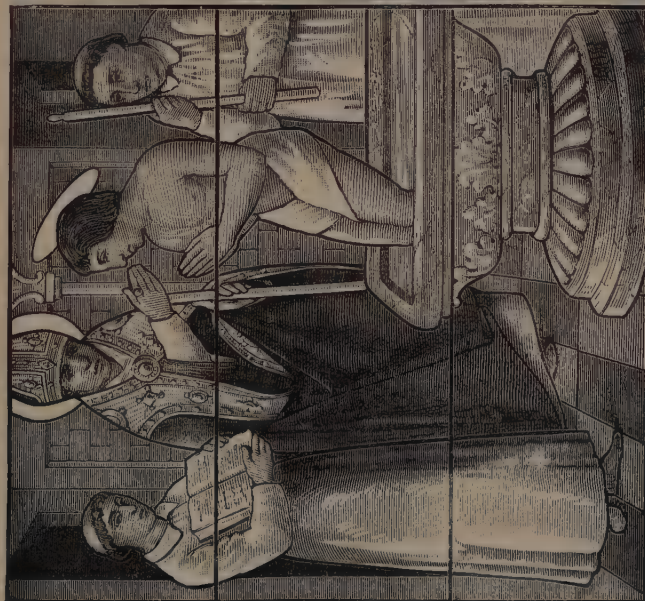
Next year the campaign was carried on with greater vigour. An army of thirty thousand men crossed the Alps, bridged the Rhine at Basle, and threatened the Germans in the south, whilst Julian marched against them from Gaul. But the southern army under Barbatis retired without effecting anything of consequence, and Julian was left alone to contest the ground with the barbarian hordes. Julian, at the head of thirteen thousand men, was camped near Strassburg. The

Allemanni attacked him, and after a furious and bloody battle, were routed. He then marched north, and defeated the Franks on the Meuse. His manœuvres in 359 met with brilliant successes, and in 360 he was proclaimed Emperor by the Gallic legions at Paris. Apparently in 358, in the midst of the war against the Franks and Allemanni, when Julian was at Worms, Martin, the young tribune, made the untimely claim to be released from military duty. Julian was indignant. A battle was imminent, and he scornfully refused the petition, saying that Martin was a coward and feared the battle. The young tribune answered, "Put me in the forefront of the army, without weapons or armour ; but I will not draw sword again. I am become the soldier of Christ."

Julian ordered him into irons. The Allemanni asked for terms of peace, and then Martin was allowed to depart.

It is hardly possible to exonerate Martin from a culpable preference for his own interests and welfare over those of his country, in thus deserting the army at a time of great peril. But the battle of Strassburg may have led him to conclude, prematurely, that the barbarians were effectually humbled, and their invasions permanently checked.

On leaving the army, Martin went to Poitiers, and placed himself under the teaching of S. Hilary. The bishop desired to confer on him diaconal orders, but the modesty of Martin was alarmed, and he was with difficulty induced to receive the inferior office of exorcist, an office which, according to the statement of a modern biographer of S. Martin, "exposes the bearer to insult from the devil, who attacks him with outrageous abuse, and even beats him." Not long after, Martin felt himself impelled by affection for his parents to revisit them in Pannonia. As he crossed the Alps he was attacked by robbers, and one threatened him with his sword. He was plundered of his money and other valuables, and then dismissed, but not before he had spoken such words of



Baptism of S. Martin by S. Hilary.

FROM A WINDOW DATED 1598, IN THE CHURCH OF S. FLORENTIN (YONNE).



The Devil appearing to S. Martin in human form.

Nov. 11.

grace to the robber who had charge of him, that he converted him. The robber left his lawless trade, and became a peaceable citizen; he related the circumstances to Sulpicius Severus, who has inserted them in his *Life of the saint*.

On reaching Sabaria, Martin succeeded in converting his mother to Christ, but his father persisted in his paganism. Arianism was at that time prevalent in Illyrium and Pannonia. Martin protested loudly against the heresy of the bishops, and was publicly whipped and driven out of Sabaria. He returned to Italy, and hearing that S. Hilary had been expelled his see by the Arians, settled at Milan in a solitary place, where he led an eremitical life. His vehement, defiant orthodoxy brought him again into trouble, and Auxentius, the Arian bishop, drove him from his retirement. He then took refuge in the isle of Gallinaria, now called Isoletta d'Albenga, opposite Albenga on the Corniche Road. It was a lovely spot, a tiny white islet set in the deep blue of the tranquil sea, with the Maritime Alps cutting off the north winds, fringing the northern horizon with their ragged, barren peaks.

In this islet Martin nourished himself on roots; and nearly poisoned himself by accidentally eating the hellebore, attractive by its dark green leaves and pale green flowers, growing in profusion over the limestone slopes. Providentially the spasms caused by the poison came on so rapidly as to check him from eating enough to kill him; but he suffered great pain, and lay at death's door.

After a while, having learned that S. Hilary was on his way back to Poitiers, Martin left his sunny isle and followed him. Hilary was rejoiced to see him again, and gave him a retreat near Poitiers, where he founded the monastery since called Ligugé.

Sulpicius Severus tells the following story of what took

place in his monastery. "A catechumen joined him, desiring to form himself in the school of this holy man, and a few days after he was laid up with languor and a bad fever. By accident Martin was absent at the time. On the third day, on his return, he found the man lifeless. Death had supervened so suddenly that there had not been time for his baptism.¹ His brethren, overwhelmed with grief, surrounded the corpse, and rendered it their sorrowful duties, weeping and lamenting, as Martin came up. But then the Holy Spirit inspired him. He made all go forth, and shut in alone with the body, he laid himself upon it. After having been in prayer some time, informed by the Spirit of the Lord of the approach of the miracle, he raised himself a little, and fixing his eyes on the face of the dead, awaited with confidence the effect of his prayer and of the mercy of the Lord. Two hours had not elapsed when Martin saw the dead man recover by degrees the use of his members, and reopen his eyes. Then Martin uttered a great cry to the Lord, and gave him thanks. The cry of the blessed man rang through the cell, and those who were waiting outside the door, on hearing it, burst in. Wonderful sight! they saw him alive whom they had left dead." Sulpicius Severus saw and conversed with this man.

About the year 371 the Church of Tours was deprived of its pastor, S. Lidorius, and the people resolved on getting Martin for their bishop. But as it was suspected that Martin would refuse and escape, should he hear what was proposed, they had recourse to a stratagem. Ruricius, citizen of Tours, went to the monastery of Ligugé, and casting himself at the feet of Martin implored him to come and see his wife, who was ill. Martin unsuspectingly followed him. On the road, as he approached Tours, an ambuscade of the people rushed forth; some blocked the way,

¹ Apparently a fainting fit, caused by exhaustion following the fever.

lest he should attempt to return, and others, encircling him, conducted him in triumph to Tours. The bishops present to consecrate a successor to S. Lidorius objected. Martin, they said, was not a suitable person to be a bishop; he was dirty, badly clothed, and with his hair rumpled and uncombed. But the people were bent on having him as their pastor, and the bishops were obliged to yield. Amongst those who objected most strenuously to his consecration was Defensor, bishop (it is believed) of Angers. During the ceremony, so great was the crowd, that the lector could not work his way through the throng to his place to read the lesson. There was a pause; the clergy waited, and then one took up a psalter, and opening it at random to read any passage in place of the lesson, lit on the words of the psalm: "Out of the mouths of babes and sucklings hast Thou ordained praise, that Thou mightest still the enemy and the *Defender*."¹ At these words the people gave a shout, and the unfortunate bishop Defensor was covered with confusion.

Martin remained a monk, after having been made a bishop. He lived for some time in a cell near the church. But being wearied with the number of visitors who came to him, he removed to the place where afterwards stood the abbey of Marmoutier, in a lonely spot on the banks of the Loire, shut in by sandstone cliffs and forest, and only to be reached by a narrow path. Martin lodged in a cabin made of branches; several of his monks bored out caves in the sandstone, and made themselves by this means commodious dwellings. Martin had eighty disciples. They dressed in skins, ate only once a day, drank no wine, and had all things in common.

Not far from Tours, near the monastery, was a tomb of a

¹ The old Gallic version of the Psalms before the Vulgate was introduced, which has "*ultorem*," not "*defensorem*."

reputed saint, at which one of the preceding bishops of Tours, S. Lidorius or S. Gatianus, or perhaps some other bishop whose name has not come down to us, had raised an altar. The people held the relics of this saint in high honour, and flocked to it to obtain the intercession of the martyr, and the miraculous cure of their infirmities. S. Martin had his suspicions that this martyr whom the people and his predecessors honoured was not of such a character as deserved commemoration. He instituted close inquiries, and found that instead of being a martyr, the man had been a highway robber, executed on the spot for his crimes. Sulpicius says that Martin saw the ghost of the robber, who informed him that he was in hell, and not in heaven as the people supposed.¹

Martin found that the country people were greatly addicted to their old religion, and honoured a huge pine. He insisted on cutting it down; and when he found that it would cause a disturbance, and perhaps bloodshed, he offered to be bound and sit where the tree would probably fall, if the heathens would themselves cut down the tree. They consented, hoping to see the enemy of their religion crushed. But the tree, instead of falling where Martin sat, crashed down in an opposite direction. His escape from the death that threatened him was the occasion of the conversion of a number of peasants. Martin pulled down their temple, and built a church on the site. Wherever he went, he destroyed with crowbar and firebrand the ancient temples in which

¹ Guibert of Nogent, "*De pignoribus Sanctorum*," ed. d'Achéry, Paris, 1651, f. 337 sq., says, that in the beginning of the 12th century all sorts of bones were revered as those of confessors and martyrs; and that a drunken man who had tumbled into a well was exalted into a martyr. In a village near Beauvais a youth of no particular merit was regarded as a saint solely because he had died on Good Friday, and the monks and abbot of the monastery church where he was buried encouraged this devotion because it brought them in great gain. In every place, says Guibert, old women canonize new saints by inventing all sorts of gossiping stories about them. A priest exhibited a piece of bread with a bite taken out of it as having been done by the teeth of Christ, and was furious with Guibert because he would not accept it as real.



The Consecration of S. Martin as Bishop.

FROM A TAPESTRY AT MONTEPEZAT, XVI. CENTURY.



S. Martin Healing a Paralytic.

Nov. 11.

the people were wont to worship, and built churches on their ruins. At Levroux he attempted the destruction of a very rich and stately temple, but met with so much opposition that he was obliged to retire and call to his aid some of the Roman military, and surrounded by their shields and pikes, he re-entered Levroux and put the torch to the temple. He tore up the foundations, and pounded to dust the idols and altars before the eyes of an indignant people, who regretted at once the fall of a chief ornament of their city, and a temple in which they and their forefathers had been wont to worship. In the neighbourhood of Autun, the heathen peasants fell on him in their rage, brandishing their weapons. Martin cast aside his cloak, knelt down, and extended his neck for the sword. But the peasants did not dare to proceed to extremities, knowing that the Roman emperor would exact a terrible retribution should they kill a bishop. The pagans had recourse to equally ineffectual means of frightening Martin. They disguised themselves as Jupiter, Minerva, and Mercury, and some damsel with more enthusiasm for her religion than delicacy, presented herself before the startled modesty of the bishop in his cell without disguise of any sort, as Venus rising from the foam of the sea. Some dressed as wood Duses, very much like the devils of popular fancy, to terrify him. Mercury was a sharp, shrewd wag, and bothered the saint greatly, as he admitted to Sulpicius, but Jupiter was a "stupid sot." Once a man disguised in a black ox-skin rushed howling into the monastery of Martin with a bloody cow-horn in his hand; and Martin was quite persuaded that he had seen the devil. We can understand how the mid-winter and spring festivities of the old Gauls, when the young people disguised themselves in all kinds of fantastic costumes, led Martin to believe that he was surrounded by devils and heathen deities. These practical jokes played

on him by his unruly flock so shook his nerves that he was constantly fancying he saw hobgoblins. Once, when visiting the mansion of a man of position in Trèves, as he entered the door he declared that he saw a hideous devil lurking about in the shadows of the pillars. This statement caused such alarm in the house that one of the slaves was attacked with violent colic. Martin at once pronounced that the devil had rushed for refuge from him down the man's throat into his bowels. The slave was carried forth, to allow the devil to escape from him outside the house.

Sulpicius Severus gives us a curious insight into the superstition which then prevailed, and we must not be at all surprised if the pagan efforts to frighten or seduce Martin should have been regarded by him as the work of demons. He neither examined too curiously the disguised Mercury nor the undisguised Venus. His fears were appealed to, and he combated them with faith, not with inquisitive scepticism. In one of the monasteries of Martin governed by the priest Clarus, a young man named Anatolius also had visitations, but these were wholly angelic. He announced to the brethren that he was in direct communication with angels, and obtained very general credence. Clarus remained incredulous; Anatolius threatened him with divine chastisement for his unbelief. He announced that the Lord would that night furnish him from heaven with a white robe. Great was the excitement in the monastery. The cell of Anatolius was suddenly illumined at midnight. Steps and voices as of several persons were heard, and then Anatolius came forth with a long white shirt in his hand. Clarus and the monks examined the vestment with awe and attention. It was very white and very fine, but it had all the appearance of being the product of earthly looms. At the instigation of the superior, the monks had recourse to prayer for the rest of the night. When morning came, Clarus said he

would carry the shirt to Martin, to be examined and adjudicated upon by him. Anatolius objected, and snatched at the garment. Clarus grasped it at the other end ; some of the monks took the part of Anatolius, and pulled at the vestment to get it out of the hands of the abbot. Others, concurring with their superior, tried to drag it from Anatolius ; others adopting a middle course, attempted to withdraw it from both. A scuffle ensued, in which the shirt was torn to rags.

About the same time a young man in Spain gave himself out to be Elias, come to predict the approaching consummation of all things. He went further ; he said he was Christ. A bishop named Rufus adored him ; and was deposed from his see for doing so. At the same time Martin was predicting the reappearance of Nero, who was not dead, but hiding among the Parthians. He would subjugate ten kings and reign in the West, whilst Antichrist would establish his throne at Jerusalem. Finally Antichrist would kill Nero and reign supreme over East and West. Antichrist, Martin declared, was already born. Eight years had passed since he made that announcement, when it was published by Sulpicius in his "Dialogues." Sulpicius adds, "Judge then how near at hand is that event which we dread !"

One night the devil appeared to S. Martin crowned with gold and gems, and in a magnificent vestment sparkling with jewels. "I am come in judgment," he said. "Adore me."

"Where," asked Martin, "are the marks of the nails ? Where the piercing of the spear ? Where the crown of thorns ? When I see the marks of the Passion I shall adore my Lord."

The devil disappeared.

Some of those constantly about Martin saw in his visions only the dreams of a man prostrated by much fasting, and liable by the exhaustion produced by excessive austerities to

become a prey to hallucinations.¹ Even his miracles were called in question by the educated laity, and when Sulpicius Severus had them discussed in his house, he would only admit the clergy, as the laity were inveterate in their scepticism.²

A soldier had embraced the monastic state in a fit of enthusiasm, and had laid his baldric at the foot of the altar, and established himself in a cell by himself. Martin shut up his wife in a convent. But the sudden fervour of the man cooled down, and he went to Martin to ask for his wife. Martin refused to restore her. "It is not seemly for a man who has renounced the world to take a woman to live with him. On renouncing the world he has ceased to have a wife. To live with her now would be sinful." The soldier persisted in demanding his wife. "Only give her back to me," he entreated; "I will live as before, but I do desire to have her to talk to. Let us fight together under Christ's banner, mutually encouraging one another in the battle."

Martin answered, "Do women fight in the Roman armies? No. It is for men to fight, not women. In what battle hast thou seen a man fighting with his wife at his side?" And he sent the abashed and disappointed soldier back to his desolate cell.

Martin admired greatly the conduct of a certain virgin who had closely shut herself in, and refused even to look at men. So resolved was she on this point that she refused to receive and show hospitality to the old bishop when he passed through her property. Martin, we are told, was filled with transports of joy at her scrupulosity.

"At Chartres, the father of a family presented his young daughter, aged twelve, to Martin, and asked him to loosen, by his merits, her tongue, for she was born dumb. Martin,

¹ Sulp. Sev. Dialog. iii. c. 29.

² *Ibid.* c. 15, 19.



THE TOURANGEAIS CARRYING OFF THE BODY OF S. MARTIN.

Design for a Window by M. Claudius Lavergne.

by deference to the bishops Valentinus¹ and Victricius, who were then with him, replied that such a cure surpassed his powers, but not those of the holy bishops at his side. Valentinus and Victricius joined their affectionate intercession to the supplications of the father, and prayed Martin to heal the girl. Then Martin, at once humble and merciful, made the crowd withdraw, and in the presence of the bishops and of the girl's father alone he prostrated himself, according to custom, and began to pray. Then he blessed a little oil, reciting over it an exorcism, and poured it into the mouth of the girl, whose tongue he held between his fingers; and the miracle was wrought. The saint asked the girl the name of her father; she replied immediately. The father uttered a cry of joy, shedding tears, and embracing the knees of Martin. In the midst of the general satisfaction he declared that this was the first word he had heard his daughter utter."

Count Avitianus was noted for his barbarity. He came to Tours with a long chain of miserable captives, and orders were issued for their torture and execution.

Then the great saint rose to his true level, from fantastic dreams and doubtful miracle-working to action for the eternal principles of justice and mercy. The morrow was fixed for torture and butchery. On hearing it in his retreat at Marmoutier he hastened to Tours. It was night when he reached the town. The count was in bed and asleep; the palace was closed, and all was hushed within. Martin threw himself on the doorstep, and besieged the house with his cries. Avitianus, tossing in bed, heard him, and called to his slaves that Martin was without. The servants waking, having heard nothing, and believing that their master had been dreaming, "after the way of servants," says Sulpicius, sarcastically, pretended to go to the door, and assured Avitianus that there was no one without. Again, however, the cries

¹ Of Chartres.

of Martin reached the ears of the count, and impatient at the delay and denials of the slaves, he sprang from bed, and ran down to the entrance, opened the door, and found the old bishop with his white hair lying on his doorstep, his hands stretched forth in supplication. The count was moved, he raised the aged prelate. "Do not even speak," he said, "I know thy request. Every prisoner shall be spared. I grant them their lives and liberty at thy unspoken petition."

He rises to even a grander height in his conduct to Ithacius at Trèves. Martin went thither, where was the Emperor Maximus, and a crowd of bishops assembled to ordain a successor to Britto, bishop of Trèves, and to consult about the matter of the Priscillianists (384). After the council of Saragossa in 380, in which Priscillian had been condemned, the two Priscillianist bishops, Salvian and Justantius, had made Priscillian bishop of Avila. Priscillian, a well-born and eloquent Spaniard, had adopted a strange compound of various errors originally brought into Spain from Egypt. Its chief elements were:—Pantheism, the essential divinity of the human soul; Sabellianism, the Son only a power; Docetism, hence a fast was kept on Sunday; Fatalism; Astrology; Pre-existence of souls,—their previous sins punished by their detention in bodies; man's body the devil's work; marriage condemned; the resurrection of the body denied. Idacius, and another prelate named Ithacius, who is described by Sulpicius as having "nothing of holiness" about him, procured the exile of the heretics. The Emperor Gratian suffered them to return. Ithacius denounced them to Maximus, who referred the case to a council at Bordeaux. Priscillian was there permitted to appeal to Maximus. At the Court of Trèves, where Maximus was an object of abject adulation to a crowd of bishops, "Martin alone among them all," says his biographer, "pre-

served the dignity of an apostle." He protested against the intervention of secular power in ecclesiastical causes, and against the punishment of the heretic Priscillian and his associates. The Emperor Maximus had yielded to the importunities of the Spanish bishops, who, themselves scarcely escaped from the sword of pagan executioners, already clamoured for the blood of heretics. Martin pursued the accusers with his reproaches, and the emperor with his supplications. He insisted that excommunication, pronounced against the heretics by episcopal sentence, was sufficient, and more than sufficient, to punish them.¹ He believed that he had succeeded, and left Trèves only on receiving the imperial promise that mercy should be extended to the culprits.

But, after his departure, the unworthy bishops returned to the charge, and wrested from Maximus the order to execute Priscillian and his principal disciples, and to send orders into Spain that a general search for, and massacre of the Priscillianists should be executed. Torture wrung from Priscillian a confession, probably false, of impure practices; and on this ground he, with six others, was beheaded. It was the first infliction of death for heresy which had stained with blood the annals of the Church.²

Informed of what had taken place, Martin returned from Tours to Trèves (385), to procure the safety, at least, of the rest of the sect. He and S. Ambrose, who was also at Trèves, solemnly rejected the communion of persecuting bishops. A bishop named Theognotus publicly pronounced their excommunication.

Martin was at the same time anxious to obtain the pardon

¹ Sulp. Sever. Hist. Sacr. lib. ii. *in fin.* "Satis superque sufficere, ut episcopali sententia hæretici judicati ecclesiis pellerentur."

² Priscillian and his two priests, Felicissimus and Armenius, a lady, Euchrocia, and others were executed; Justantius and others were banished, some to the isle of Clinia, on the coast of Brittany, and the rest to various places in Gaul.

of some of the followers of the late Emperor Gratian, threatened with death by Maximus. The emperor flattered Martin, and endeavoured to persuade him to communicate with Ithacius and the other bishops who had united in obtaining the execution of the Priscillianists.

When flattery failed, the emperor issued orders for the execution on the morrow of the servants of Gratian. It was night when Martin heard of this barbarous sentence. He flew to the palace, but could only obtain their lives on condition of communicating next day with the Ithacians, when the new bishop, Felix, one of their party, would be consecrated to the see of Trèves. Martin only gave way when the emperor also solemnly promised to recall the tribunes sent into Spain to hunt out the Priscillianists, confiscate their goods, and put them to the sword.

Next day accordingly, reluctantly, and with great doubts whether he was acting rightly, Martin communicated in the great church of Trèves, formed out of the palace of Helena, mother of Constantine, with Felix, Ithacius, and the whole persecuting body. But ever after he reproached himself for the concession ; and he declared with tears that he felt his virtue lessened by it. During the sixteen remaining years of his life he kept back from all the assemblies of bishops, fearful of meeting men whom he regarded as guilty of a crime of unheard-of novelty in the annals of the Church. He thus kept the noble promise which his master, S. Hilary, had made, when denouncing to the Emperor Constantius the atrocious cruelties of the Arians against the Catholics : " If such violence were employed to sustain the true faith, the wisdom of the bishops should oppose it ; they would say, God will not have a forced homage. What need has He of a profession of faith produced by violence ? We must not attempt to deceive Him ; He must be sought with simplicity, served by charity, honoured and gained by the

honest exercise of our free will.”¹ And the glorious confessor added, “Woe to the times when the divine faith stands in need of earthly power; when the name of Christ, despoiled of its virtue, is reduced to serve as a pretext and reproach to ambition; when the Church threatens her adversaries with exile and prison, by means of which she would force them to believe, she who has been upheld by exiles and prisoners; when she leans upon the greatness of her protectors, she who has been consecrated by the cruelty of her persecutors.”²

Martin, on returning to his diocese, had also to undergo the envy and enmity of many bishops, and of those priests of Gaul who had been so soon tainted by Roman luxury, and who already made themselves remarked by the pomp of their equipages, their costumes, and their dwellings.³ He had even to rebuke Brice, his disciple, trained by him in his monastery, for buying numbers, not only of male slaves, but of young and beautiful girls; and keeping a stable of handsome horses.

Arrived at the end of his career, eighty years old, and eager to receive his celestial reward, he yielded to the tears of his disciples, and consented to ask from God the prolongation of his days. “Lord,” said he, “if I am still necessary to Thy people, I would not draw back from the work.” *Non recuso laborem!* Noble words, which ought to be the motto of every Christian.

But God decided that he was ripe for heaven: he died; and when his body was carried to the tomb which was to become the most venerated sanctuary in Gaul, two thousand

¹ S. Hilarii, Ad Constant. lib. i. c. 6.

² *Ibid.* Cont. Auxent. lib. ii. c. 4.

³ “Qui ante pedibus aut asello ire consueverat, spumante equo superbus invehitur. . . . Inter episcopos sævientes cum fere quotidianis scandalis hinc atque inde premeretur. . . . non illi ego quemquam audebo monachorum, certe nec episcoporum quempiam comparare. . . . Nec tamen huic crimini miscebo populares soli illum clerici, soli nesciunt sacerdotes.”—Sulp. Sever. Dialog. 14, 17, 18.

monks formed the funeral train. Sulpicius Severus, his enthusiastic disciple, had written his life before the old man died. He completed the record in his letters and dialogues, and his narrative, which attained an enormous popularity in the West, diffused everywhere the glory of the saint.

S. Martin died on November 9th, 401, not at Tours, but at a little town named Candes, situated at the junction of the rivers Loire and Vienne. The Poitevins and the Tourangeois each conceived they had a claim to the body of the saintly bishop. The Tourangeois were successful, and brought the corpse to their own town. Tradition says that the vessel on which it was embarked floated up stream without sails or oars; that the trees on either side burst into blossom, the sick recovered their health, and heavenly music was heard to accompany the boat till it arrived at Tours. The body was first deposited on the banks of the Loire, guarded by the clergy and people, and was interred on November 11th, in a cemetery just outside the existing town. Eleven years afterwards, S. Brice, his successor, built a chapel on the tomb, dedicated to S. Stephen; because at that time churches were dedicated to martyrs only. Seventy-two years after the death of S. Martin, S. Perpetuus, at that time bishop, built a more spacious church, of which S. Gregory of Tours gives the description as the richest and most remarkable edifice then existing; and on the 4th of July, A.D. 473, the body was transferred to the new tomb. This is the tomb of which the masonry appears to be preserved to this day. The bones of S. Martin, wrapped in white samite, were placed in an alabaster vessel, which was enclosed in a shrine of costly metal, and laid in the tomb. A marble stone lay on the top, which could be raised, and the shrine lifted out to be borne about in processions. The basilica built by S. Perpetuus was destroyed by fire, but was rebuilt by Clothair, and became increasingly sacred in the eyes of the Christian world. Kings



RESTORED TOMB OF S. MARTIN AT TOURS



CHURCH OF RUMILLY, LES VAUDES.

came thither to ask for health or victory ; queens, that they might prepare for death. Under the direction of Alcuin a school was here established which became the cradle of all the universities of France. The chapter held directly from the Pope, under the protection of the king. It was rich ; it possessed the privilege of coining money ; and could send armed men to battle in defence of its patrimony.

The church suffered from fire again and again, but the tomb remained uninjured till 1562, when the Calvinists pillaged the sacred edifice, and scattered the bones of the saint. An arm-bone and part of the skull were saved, and placed in the cathedral of Tours.

At the French Revolution the magnificent church, one of the finest in France, was wantonly ruined, and the apse pulled down. It remained thus till 1802, when the noble and vast nave was also destroyed, and only the towers now attest the glory of the ancient church and the Vandalism of its destroyers. The name of the prefect who carried out this act of destruction must be handed down branded with infamy to the last generation. It was Pomereuil. The final act of demolition was consequent on a geometrical plan or map executed by the Commune in 1801, which laid down streets and measured out houses over the whole site of the basilica. It was executed without the slightest opposition, and a crowd of mean-looking houses, strangely contrasting with the older piles of wood and stone in the vicinity, now encumber the consecrated ground. The Rue S. Martin runs nearly parallel with the ancient nave, and the Rue Descartes follows the line of the transept.

Under these circumstances anybody would have thought that the pilgrimage to the tomb of S. Martin, dear to all the country-side, was for the future a hopeless desire ; but the piety of Tours refused to admit the idea. Under the Restoration M. Jacquet-Delahay organized a subscription for the

rebuilding of the basilica, but his project was abandoned on account of what seemed at the time an insuperable objection. He himself stated that the site of the tomb was traversed by the public way. Nevertheless the popular devotion to S. Martin began to recover life and vigour. Researches were made for such plans as might enable the exact proportions of the old church to be ascertained, and by means of the one made in 1802, which was discovered in the archives of the prefecture, the exact position of the tomb itself was fixed upon; and it was proved that, contrary to the general opinion, the spot was not under the public way, but covered by one or more small houses.

In 1857 Cardinal Morlot, then archbishop of Tours, succeeded in purchasing these houses, but did not enter on actual possession until three years later. On the 2nd of October, 1860, a commission began their excavations in the cellar, and found, as they expected, part of the old foundations of the choir. The house covered the site of the high altar, and of a large part of the chapter in the rear, which had been called "*Le Repos de Saint Martin.*"

But the tomb itself could not be found. It was evidently beyond the limits of the cellar-wall, in that of the adjoining house; and the works were suspended until possession could be obtained of that also. A small chapel having been arranged in one of the upper rooms of the first-mentioned dwelling, on November 12th, the archbishop of Tours celebrated mass once more, after a lapse of seventy years from the destruction of the ancient altar. For the succeeding seven days masses were celebrated almost without cessation, and the small chapel and the cellar were constantly full of people. A large red cross was traced on the wall of the latter, opposite to where the tomb was supposed to be; and a little lamp, hung from the ceiling, was kept burning day and night. A month later the commission were enabled to

excavate under the adjoining house, and before evening the continuation of the foundations of the choir were laid bare, and, crossed and somewhat injured by a thick wall of modern date, appeared a small oblong enclosure of stone, something between a coffin and a box. It showed signs of having once been arched over, and there was every probability that it was the sepulchre where the bones of S. Martin had once reposed. It was now eleven o'clock at night; hour after hour had passed in slow and careful search amidst the confused masses of ancient and modern foundations, and more than thirty persons were waiting in the outer cellar, communicating with others by only a hole in the wall. When those within called out that the ancient sepulchre had been found, a spontaneous burst of voices gave out the "Magnificat," which was echoed from cellar to cellar, and forth into the starlit street.

A modern church, in execrable taste, has been erected on the site.

At Montmorency is an arm-bone of the saint. Some fragments at Ligugé; others at S. Martin's at Liége; others at Cologne. A body at Salzburg. Some oil, brought from heaven to rub the skin of the saint when sore, was used for the anointing of King Henry IV. in place of the oil of S. Remigius at Rheims.

In art S. Martin is usually represented as a young tribune on horseback, dividing his cloak to give half to a beggar.

S. THEODORE OF THE STUDIUM, AB. C.

(A.D. 826.)

[Modern Roman Martyrology on Nov. 12. Inserted by order of Urban VIII. Greek Menæas and Menologies and Russian Kalendar on Nov. 11. Authorities :—A Life by Michael, a monk of Constantinople and a contemporary. Also the letters of S. Theodore ; Theophanes, Cedrenus, &c.]

S. THEODORE was born in 759, and embraced the monastic life when aged twenty-three, under his uncle, S. Plato, at Constantinople. In 795 S. Plato was ill, and supposing he was about to die, he summoned his monks round him and bade them elect a successor. With one voice they chose Theodore, and Plato resigned the abbot's office into his hands. He did not, however, die, but he was glad to be relieved of a burden which was more than he felt he could bear at his advanced age. Plato openly testified his disapproval of the marriage of Constantine VI. with Theodota. Constantine had married, before he was twenty, a young maiden of somewhat humble rank, named Mary. In 795 he fell passionately in love with Theodota, a kinswoman of Plato and Theodore, who was remarkably beautiful and engaging. The young emperor sought for excuses to get rid of his wife ; he pretended that she had attempted his life with poison, sent for the patriarch Tarasius, exhibited a bowl of muddy liquid as a proof of her guilt, and insisted on being divorced. Tarasius replied that the proofs were insufficient, that the real reason that actuated the emperor was his passion for Theodota, and threatened him with excommunication should he persist in his design. The emperor in a rage expelled him the palace, forced Mary to take the veil, and had her hair cut in January, 795. In the month of August following

he declared Theodota empress, and affianced her to himself. But as he could not persuade Tarasius to perform the marriage ceremony, he had the nuptial benediction given in the palace of S. Mamas, on the 4th September following, by Joseph, the abbot and steward of the church of Constantinople. S. Plato and S. Theodore were the only two who openly opposed this scandalous union, by separating themselves from the communion of the emperor. For the patriarch Tarasius did not venture to put his threat in execution, lest he should drive Constantine to favour the iconoclastic faction. He was nevertheless subjected to various petty but irritating insults by the emperor.

Theodore, abbot of the Saccudion monastery, in concert with his uncle Plato, refused to communicate with the patriarch Tarasius, for his half-heartedness in this matter. The emperor, irritated, threatened Plato with exile, scourging, and mutilation. Monks were sent to solicit his submission, letters were written to him, but all in vain. Theodore also boldly, publicly, excommunicated the emperor, and sent notice of what he had done to all the monasteries. Constantine disguised his resentment, and sent Theodota, his new wife, a cousin of the abbot, to persuade him to yield. Money was offered him. The advantage which would accrue to his family from being related to the emperor was pointed out, but without success. The emperor, seeing that Theodota had gained nothing by her visit, went himself to the Saccudion, under pretext of business; but neither the abbot, Theodore, nor any of the monks, would meet him at the gate, or approach to speak with him. Enraged at the insult, Constantine returned to the palace, and sent Bardanes, captain of the body-guard, and John, count of the household, to beat Theodore and such of his monks as had shown most obstinacy in this matter. They were tied up and lashed till their blood ran down in streams, and they were then sent

into banishment to Thessalonica. They were twelve in all, the abbot and eleven monks. As the emperor had forbidden any one receiving them, the monasteries could not open their gates to lodge them. Plato was brought before the emperor, but as he withstood him to the face, and declared that his marriage was illicit, Constantine ordered him to be imprisoned in a cell, in which he was fed through a hole in the wall, in the monastery of S. Michael, the abbot of which was Joseph, who had married Constantine to Theodota. The emperor sent bishops to Plato to persuade him to consent only by word of mouth, promising if he would yield so far he should be released. He was assailed by the scoffs of the monks, and the angry remonstrances of his relatives, who hoped to gain great advancement through their kinswoman the empress. But he remained firm, and his conduct and sufferings, as well as those of his nephew Theodore, had their effect; for the bishops of the Chersonese, of the Bosphorus, and the isles, declared the emperor excommunicate, and refused to be persuaded by flattery and bribes. They were therefore banished, only to spread further the general rising discontent against the emperor, eagerly fomented by his ambitious and designing mother.

S. Theodore reached Thessalonica on Saturday, the feast of the Annunciation, March 25, 797. From thence he wrote to S. Plato, telling him of all that had taken place since their separation, and giving him full details of his voyage. He wrote also to Pope Leo III., and received a reply full of praises of his firmness and prudence.

In the meantime the crafty Irene had been preparing her plans. She suddenly seized on the reins of government, and put out the eyes of her son whilst he slept (August 18, 797). Theodota she banished to a convent, and forced the only surviving child of Constantine, Euphrosyne, his daughter by Mary, to take the veil and the irrevocable vows.

Leo, the son of Constantine and Theodota, born shortly after their marriage, had died.

Irene, ferocious tigress though she was, was strictly, sternly orthodox, the friend and patron of monks and images. She at once recalled the exiles. Plato was released from prison, Tarasius from his equivocal position. Joseph, abbot of S. Michael's, who had performed the impious marriage, was deposed and banished.

S. Theodore gathered round him again in the Saccudion his scattered flock; it was increased by many others who came to place themselves under his direction. The incursions of the Mussulmans, who carried devastation to the gates of Constantinople, drove him within the walls of the capital with all his community. He was honourably received by the empress and the patriarch, and was lodged in the monastery of the Studium. This great abbey had been founded by Studius, a consul and patrician. Constantine Copronymus had expelled the monks. A few had since re-established themselves within its empty halls, but they were not more than a dozen in number. Theodore at the head of a thousand monks occupied and filled it.

S. Plato, fearing to be summoned to take the government of this huge community, embraced the life of a recluse, and took the vows of obedience to his nephew in the presence of witnesses.

Nicephorus snatched the reins of government from the hands of Irene in 802, and banished the empress to Lesbos, where she died in want next year. Nicephorus was crowned by the obsequious patriarch in the great church of Constantinople on October 31, 802.

The patriarch Tarasius died on February 25, 806, and is numbered among the saints by Greeks and Romans alike. After his death Nicephorus consulted the principal bishops and abbots and the senate about a successor. Amongst

others consulted were S. Plato and S. Theodore. S. Plato gave his suffrage in writing. He even broke his retreat to visit in the night a monk who was a kinsman of the emperor, to give him advice. But his opinion was not followed. We have the reply of S. Theodore, in which he refuses to name any person in particular. But he exhorts the emperor to choose, not only among the bishops and abbots, but even among the stylites and recluses. The emperor fixed on Nicephorus, who had been secretary to his predecessors, and was so trained in the school of the court, that the emperor was satisfied that he would carry obsequiousness into the patriarchal chair. He was elected with the consent of the clergy and people, submissive to the will of the despot; but Plato and Theodore of the Studium vigorously opposed the appointment as unseemly. Nicephorus was a layman, and was it seemly to fill the most important see in the East with one who had not been proved in the lower orders of the Church? Tarasius had been so raised; though a good man, he had been a servile one. Theodore and Plato did not approve of the patriarchal throne being used for pensioning off old servants of the imperial household, bred to sacrifice their conscience and self-respect to the caprices of their master.

The emperor was so irritated at the opposition that he carried off Plato and kept him for twenty-four days in prison. He imprisoned and tortured some monks, and would have banished them, had it not been represented to him that by such conduct he would turn the tide of popular feeling against his favourite. Nicephorus was ordained patriarch on Easter day, April 12, 806. Plato and Theodore erred in their opposition to the new patriarch: he was a man in every way estimable, and admirably calculated to fill the post to which he had been designated.¹

¹ It is possible that Theodore expected the patriarchal throne either for himself or his uncle. His letter hints at himself and Plato, by advising the emperor not to

He was born about 758. His father Theodore had been secretary to the emperor Constantine Copronymus, had been accused of honouring images, had frankly avowed that he did so, and had been banished. He was recalled from exile, and tortured, and then banished again, to Nicæa, where he died. His wife Eudoxia, who had followed him, educated the young Nicephorus, their son, with great care. She finally embraced the monastic life, when his education was complete and he no more needed her guardian influence. Nicephorus exercised the office of secretary to Constantine Porphyrogenitus and Irene. He had acted as such in the Second Council of Nicæa. He was learned; a rhetorician, mathematician, and philosopher; pious,—he had founded a monastery in a desert spot, and retired to it when relieved of the stress of his official duties. He was humble, a lover of prayer and mortification. It was from his monastery that he was brought to receive the metropolitan throne from the emperor. His hair was cut off by the hands of Stauracius the Cæsar, the son of the emperor; he received all orders by accumulation. During his consecration he held in his hand a paper which contained a statement of his faith and devotion to the cause of images, and this he placed in a receptacle behind the altar, as a witness to his orthodoxy.

In 806, Joseph, abbot of S. Michael's, who had given the nuptial benediction to Constantine and Theodota, gained the favour of the Emperor Nicephorus by acting as mediator between him and Bardanes, the Turk who had assumed the imperial title. As a return for the favour he had afforded the emperor, he was recalled, and the patriarch Nicephorus, thinking that he had been sufficiently punished for what he had done, allowed him to resume his offices, and his conduct was sanctioned by a synod of fifteen bishops.

forget looking among the abbots and recluses. Disappointed ambition may have influenced their opposition.

But Theodore of the Studium and Plato were not disposed to pass the matter over so lightly. Theodore wrote a letter in his own name and that of his uncle, declaring that they withdrew from the communion of the patriarch on this account. The separation did not, however, attract notice for a couple of years, but the logothete of the Drome, or officer in charge of public conveyances, having asked Joseph, archbishop of Thessalonica, the brother of Theodore, how it was that neither he nor the hegumen of the Studium appeared in the great church at any of the great festivals, the archbishop answered, "We will not communicate with the steward canonically excommunicated; we have nothing to say against the emperors¹ and the patriarch." The logothete answered, with dry severity, "The emperors have no particular need of your countenance at Thessalonica or anywhere else."

Public attention was now attracted to the fact of the abstention of Theodore, his brother, and uncle, from the communion of the patriarch and the steward, and a schism was at once effected. One party among the inhabitants of Constantinople sided with the recalcitrants, and refused to communicate with their bishop, another party held aloof from the Studium and the family of Theodore.

S. Plato, or rather Theodore, under his name, wrote to the monk Simeon, kinsman of the emperor, who was a friend, and sorely distressed at the declaration of Joseph of Thessalonica. In this letter Theodore and Plato declared that the schism rose about the illicit marriage of Constantine, and that he who had performed the ceremony was deposed by Jesus Christ, speaking through two canons of the Church. The first forbids a priest from assisting at the festivities of a second marriage.² The second orders that, after the lapse of a year, a deposed priest may not appeal for his restoration.³

¹ Nicephorus and his son Stauracius, crowned in December, 803.

² Neocæs. can. 7.

³ Afric. can. 70.

The first was not to the point, the second was only binding on the African Church. "It is now nine years since this man was deposed. If during the reign of an adulterous prince we held firm in spite of menace and persecution, how shall we betray the truth to the peril of our souls under so pious an emperor as now reigns? We will suffer death rather than communicate with the guilty one. Let him remain steward, but let not him who has been deposed from the priesthood celebrate the sacrifice. We have said nothing hitherto : we have dissembled during two years, since his restoration, to keep peace. But now, if he be not interdicted, let us at least be left as we were, and as we have been during ten years. As for those who communicate with him, bishops, priests, and abbots, even if they number ten thousand, where is the wonder? They communicated with the adulterous prince, and said not a word."

In another letter Theodore says : "Jesus Christ declares him guilty of adultery who leaves his wife ; and this man, by presenting the adulterous prince before the altar, dared to pray before all the people, 'Unite, O Lord, this Thy servant and this Thy handmaiden, as one flesh, after Thy good pleasure,' and the rest of the nuptial benediction. And this man, instead of weeping for his fault through life, and being held in execration, has publicly resumed his sacerdotal functions, as though he had done a fine thing. But let him not be deceived, and think that one thing is allowable to an emperor which is forbidden to a subject ; for all men are subject to the law of God."

Theodore wrote also to Theoctistus, master of the ceremonies, to say that if the steward were deposed, he and Plato would communicate with the patriarch, but on no other terms. The conduct of Theodore of the Studium was reported at Rome in an unfavourable light, and Basil, abbot of S. Sabas at Rome, wrote him a sharp letter of remon-

strance. Theodore replied, saying that Basil had been misinformed of the circumstances. After some free expressions of dissatisfaction with the Pope, he adds: "As to what you observe and others assert, that I have taken this as a pretext for exhibiting my vexation at not having been appointed patriarch, I appeal to God, who knows what I have done."

The enemies of Theodore, persuaded that this was an ebullition of spite, said that even if the steward were deposed, Theodore would refuse to communicate with the patriarch because he had been too lenient. Theodore therefore wrote again, saying that he certainly would communicate with the patriarch, were the steward deposed.

There can be little question that Theodore stood out for the plain, broad principles of Christian morality. The conduct of Constantine had found many imitators, and more to argue that emperors might override the divine law. Such a doctrine he pronounced a heresy, a doctrine of antichrist. Those who made light of the adulterous union of the emperor he stigmatized as Manichæans. But as there can be no question that Theodore was right at first, there can be as little that he was wrong in the violence and obstinacy with which he promoted the schism. He spared neither Roman pontiff nor patriarch, bishop, nor abbot, in his denunciations, because it was generally felt that nine years of exclusion from office had sufficiently punished the indiscretion of Joseph the steward. The emperor, irritated at the conduct of Theodore and Plato, and unwilling to see the Church torn into factions by their obstinacy, sent a body of troops to surround the Studium, and the bishops of Nicæa and Chrysopolis to remonstrate with them. As they remained inflexible, he had them transferred to the monastery of Agathus, and there imprisoned. He called a council together in January, 809, to judge the case. S. Plato, too old to walk, was carried in on men's shoulders, with his feet chained. The council of

obsequious prelates declared that the marriage of Constantine and Theodota was made legitimate by the dispensation of the patriarch, who had allowed the steward to celebrate it without remonstrance or interference, and it decreed anathema against those who did not recognize the dispensations of saints.

The emperor announced their excommunication to the abbot Plato and his nephews, Theodore of the Studium and Joseph of Thessalonica. They were then imprisoned in separate cells in the palace of S. Mamas, and after a while were sent into some of the islands of the archipelago. As the monks of the Studium were faithful to their abbot, they were imprisoned or banished. From his prison Theodore wrote to Pope Leo III. to urge him to assemble a council to counteract the evil influence of the miserable assembly at Constantinople which had condemned him.

In 811 Nicephorus was killed in a campaign against the Bulgarians, and his skull turned into a drinking-cup by their king. Stauracius, his son, was at once recognized as emperor, but as he had been mortally wounded, Michael Curopalata, surnamed Rhangabe, who had married Procopia, daughter of Nicephorus, was proclaimed and crowned on the 2nd October in the great ambone of the church of Constantinople, by the patriarch. Stauracius thereupon had his hair cut, took the monastic habit, and died on the 11th January following.

The Emperor Michael was orthodox, and jealous for the welfare of the Church. The schism in Constantinople afflicted him; he obtained the expulsion of Joseph from his stewardship, and the recall of Theodore, his brother, and Plato. Pope Leo III. approved the measure by letter. Next year Plato died, at the age of seventy-nine, and was buried by the patriarch Nicephorus, and his funeral oration was pronounced by Theodore of the Studium. In 813

Michael Rhangabe was deposed, and Leo the Armenian was crowned emperor. As Nicephorus put the crown on his head, his bristly hair pricked the hands of the patriarch, who took it as an evil omen. Leo had been asked by him before his coronation for a written statement of his belief, but the patriarch had been put off. When Nicephorus renewed the demand three days after the ceremony, and was again refused, he could not fail to suspect that there was a motive for the concealment which boded no good. The emperor, brought up in the army, had imbibed the prejudice against images which prevailed among the military and had become in the army a tradition. But before taking any step Leo consulted a few ecclesiastics of his own persuasion, and in particular directed one of them, John the Grammarian, to bring together a collection of declarations from the first fathers of the Church on the subject in question. Once, while he was attending Divine service, the words were recited from Isaiah xi., "To whom then will ye liken God?" &c., upon which the iconoclasts about him, seizing on the passage, endeavoured to persuade him that it was a voice from the Almighty calling upon him to destroy the worship of idols. In December, 814, he began to make preparations for the accomplishment of his designs. He sought gradually to gain over the patriarch, at least so far as that the first step against images might be taken without resistance on his part. "The people," said he, "take offence at image-worship; they look upon its prevalence as the cause of the public misfortunes, of the disastrous defeats we have suffered from infidel nations"—and, so far as the army was concerned, he may have said the truth. He therefore begged the patriarch to give his consent that those images which were placed in inferior situations might be removed. But when the patriarch, who had good reason to fear that one step in yielding would soon lead to another, refused to suit his

conduct to the shifting tone of popular feeling, the emperor demanded of him an express warrant from Scripture in favour of images. Such a warrant, the patriarch, of course, could not produce. The emperor then requested him to discuss the matter with those of his clergy who disapproved of images, and to see whether he was able to refute their arguments. Nicephorus made several attempts to convert the emperor to another way of thinking, but these attempts proved ineffectual. Meanwhile the fury of the soldiers, who were bitterly opposed to images, broke out into open violence, and wreaked itself on the image of Christ in the Copper-market before the palace over a portico. Leo the Isaurian had removed the image, but it had been replaced by Irene, and was regarded as miraculous. This outbreak furnished a pretext to the emperor for taking away the figure again, so as to secure it from the insults of the soldiers. The patriarch looked upon these circumstances as betokening the danger that threatened the faith, and he assembled many bishops and abbots in his palace to consult on steps that should be taken in common. Leo, on learning this, dreaded the consequences of such a combination. At daybreak he sent for the patriarch, and charged him with fomenting schism, whilst the emperor was labouring for peace. He informed him that a party by no means small had seceded from the Church on account of the images, firmly believing that they had on their side the authority of Scripture. He therefore demanded, once more, that a conference should be held between the bishops and theologians of the two parties. The patriarch then asked to be allowed to introduce into the emperor's presence several witnesses of the principles he professed, and being permitted, he introduced S. Theodore, and many other abbots and bishops. Theodore had confronted two emperors, Constantine and Nicephorus, and he was not the man to wince before Leo. He boldly

entered a protest against the very principle of Byzantine despotism. He told the emperor that the guidance of the affairs of State and the prosecution of war belonged to his duties, but that the care of the Church, the administration of the sacred services, the maintenance of the faith, did not belong to his province. S. Paul, in Ephesians iv., had said that Christ appointed apostles, prophets, and pastors in his Church, not kings. Said the emperor, "Do not rulers, then, belong to the Church?" "When they do not wilfully exclude themselves from it by favouring heresy, yes." Upon this the emperor indignantly dismissed them. Still it was by no means his intention to stand forth as an avowed opponent of images. He wanted to establish a *modus vivendi* between the conflicting parties, to be a mediator, to be neutral, between them, and to effect, if possible, a compromise, so as to put a stop to the mutual recriminations, excommunications, and conflicts which were at once a weakness and a scandal in the Eastern Church. But the violence of the image-worshippers and the impatience of the military gradually propelled the emperor into the position of a decided partisan. After he had dismissed the ecclesiastics from the palace, the monks assembled in a body in the Studium, under the presidency of Theodore, and mutually encouraged one another to resistance. Leo sent orders that these meetings were forbidden, and required the monks to sign a promise not to hold conferences without his permission. Some subscribed; others, with Theodore at their head, refused to do so.

Christmas was at hand, and the emperor was unwilling to disturb this solemn festival with strife; he therefore took no further steps. At Christmas, however, he prostrated himself on entering the sanctuary to receive the Eucharist, and as the sanctuary curtains were embroidered with the story of the Nativity, it was loudly proclaimed that Leo had adored the picture.

On the feast of the Epiphany he omitted the prostration. Nicephorus wrote to Theodore to bid him take courage in the storm that threatened. This brought him into greater disgrace with the emperor, who forbade him to preach or celebrate, and finally deposed him from the see. Leo succeeded in inducing many bishops, even such as had previously united with the patriarch in defending the images, to acquiesce in his measures. These bishops were invited to assemble in a synod at Constantinople for the purpose of issuing the first ordinances against images. In the room of Nicephorus, Theodotus Cassiteras was elevated to the patriarchal chair. He was a layman of noble birth, belonging to an iconoclastic race, being a descendant of Constantine Copronymus. The orthodox refused to acknowledge the deposition of Nicephorus as just, and the ordination of Theodotus as valid. Theodore of the Studium was the soul of the party. He declared that the recognition of image-worship was one of the essentials of the faith, for with it was closely united true belief in the incarnation of the Word. The iconoclasts were, indeed, Arians in disguise. They sought to substitute an ideal Christ for the Man Christ Jesus. Let Christ remain, they said, for the contemplation of the soul, as the perfect ideal of humanity, but do not represent Him as an individual, born, living, and dying on earth. It is humbling, it is degrading, thus to conceive of Christ, thus to represent Him. It will be seen, iconoclasm struck at the root of Christianity, it practically denied the Incarnation. "That which you consider humbling," said Theodore, "that is precisely what is exalting and worthy of God. Is it not the humiliation of self which glorifies the great? So His condescension to us redounds to His glory. The Creator became flesh, and did not disdain to be called what He appeared. If the contemplation of the spirit had sufficed, then He need only have manifested Himself spiritually, and

we should regard as superfluous an appearance in human flesh. But God forbid ! He, being a man, suffered as a man ; He ate and drank, and was subject to all affections, like as we are, sin excepted ; and thus what seems to be a humiliation, a debasement, redounded rather to the glory of the Eternal Word." The representations of Christ kept alive in men's minds the reality of His manhood, showed how the chasm between God and man had been bridged over. That is why art is divine. God made man in His image, especially so the Perfect Man, and man feebly, imperfectly, strives to copy the lineaments of that Perfect Man, tries to copy the work of God. On Palm Sunday, 815, Theodore directed his monks, as a solemn protest, to bear images in procession round the court of the monastery, chanting hymns in their praise. This excited the displeasure of the emperor. He directed that Theodore should be threatened with severe punishment, but such threats could make no impression on so dauntless a spirit.

The new patriarch, Theodotus, assembled a council at Constantinople, which abrogated the decrees of the second Nicene Council, and banished images from the churches. This council issued a circular letter, summoning all abbots to appear and assist in the common deliberations at Constantinople ; but a large number of them declined to comply, on the ground that they did not recognize this as a regular assembly.

S. Theodore sent a letter to the synod, setting forth that according to ecclesiastical canons, they could not put their hands to anything in the Church without the consent and the presidency of Nicephorus, the rightful patriarch. As to the abbots who complied with the invitation, the emperor endeavoured to bring them over to his own views, first by friendly words, then by threats. If the latter had no effect, he caused them to be imprisoned or exiled ; but after a while

he recalled them, and promised them security if they would recognize Theodotus as their legitimate patriarch. It would seem that the emperor, finding himself unable to force them to subscribe the decrees against images, sought by winning them to acknowledge Theodotus, to secure their silence. Some yielded, others refused. Theodore was most resolute in his opposition. Unfortunately, with that vehemence of enthusiasm which characterized all his undertakings, he rushed in this case, as he had in that of the steward Joseph, into an extreme position, which was untenable and grotesque. He declared that he would hold no communion with the iconoclasts; but not so only, he refused to be in communion with any one who had been baptized, married, or communicated by one who favoured the destruction of images.

Some of the monks, to escape persecution without giving up their convictions, had allowed themselves to resort to a mental reservation. They avowed that they remained in communion with the Church, meaning thereby the orthodox, and so overreached their examiners. Theodore raised his voice against this unmanly, dishonest equivocation. He who has convictions is bound by his conscience to utter them, whether they cause him personal inconvenience or not. To hide them, to have recourse to subterfuge, is to insult the Spirit of Truth who speaks through the conscience of man.

Theodore was exiled to Merope. There he heard with distress that many of the abbots had yielded. It was so important to gain them, that Theodotus had consented to celebrate in a church, the walls of which were rich with sacred paintings, and formally to declare before them "Anathema to those who refuse honour to sacred images." Satisfied with this, S. Nicetas, abbot of Medicon (see April 3), and many other abbots received the Eucharist at his hand.

S. Theodore was not inactive, though a prisoner. His friends contrived to bribe his keepers, or the latter, out of

pity or respect for the venerable old man, connived at many things. Thus he found it in his power to maintain a correspondence with his friends, and by his words, while absent as a martyr, to accomplish so much the more for the cause he had at heart. In his cell he employed himself in composing works in defence of images, and these were circulated throughout the East.

It was impossible that this commerce of letters should remain concealed from the emperor. He therefore sent a certain Nicetas, on whom he could rely, to transfer Theodore to a lone spot named Bonitus, and there to guard him strictly, allowing none to see and converse with him. When Theodore was informed of this order, he told those who were to convey him away that they might oblige him to change his place of imprisonment, but he should consider every place as his own, for the whole earth was the Lord's, and they could not compel him to silence. The emperor had given further orders that he should be scourged. The old man readily threw off his mantle, and presented his back to the lash, saying, "This is what I have been long desiring." But Nicetas, moved by the sight of the emaciated body of the venerable abbot, bade all the attendants go forth, and then, throwing a sheepskin over the back of Theodore, he beat that, so that the blows could be heard without, and cutting his own arm, he dabbled the thongs of his scourge in his own blood.

The abbot still found means of writing and despatching his letters. He had a faithful companion and sharer of his sufferings in his scholar Nicolas, who forgot his own afflictions to administer to the wants of his spiritual father. A nun provided him with the means of subsistence, at the hazard of her life, and in despite of the insults to which she exposed herself; and was the means, perhaps, of his supplying himself with writing materials, and of conveying

his letters from his dungeon. He wrote to the Pope, to the patriarch of Alexandria, to the patriarch of Antioch, to the abbots of Palestine.

The pious fraud of Nicetas was discovered. No marks of the scourge had been found on the back of the prisoner. A base informer named Anastasius hastened to Constantinople to report against the governor. The emperor had a hundred strokes given to the old confessor, and shut him up with his disciple Nicolas in a dark and stinking dungeon. In this he spent three years, suffering acutely from the cold in winter and the heat in summer, eaten up by vermin, and afflicted with hunger; for bread was only given him alternate days, and that was cast into him through a hole. A man of rank and fortune passing along the road, and looking into the dungeon through the opening, was so horrified at what he saw, that he bribed the keepers to give Theodore a sufficiency of food every day. Yet, in spite of the strictness of his guards, Theodore still found means of writing and despatching letters. In one of these he thus describes his condition: "After having beaten us with scourges, we two have been placed in a lofty chamber with the door shut, and the ladder by which access is got to it removed. Guards surround it to prevent any one from getting near, and all who enter the castle are watched. Strict orders are issued that no one is to give us anything but water and wood. We live on what is brought us and given us from time to time by the hole that serves as window. As long as last our provisions, and what the weekly porter gives us in secret, we live. When that comes to an end, we shall come to an end also. God is, notwithstanding, too gracious to us."

In another letter he consoles thirty nuns who had been driven from their convent and whipped. From him we learn that a secret police was established for the purpose of hunting out all the refuges of the orthodox. Hired spies were

scattered in every direction, whose business it was to inform against every man who spoke offensively of the emperor, who refused to have any fellowship with iconoclasts, every one who wrote in defence of images, every one who kept representations of Christ or the saints in his house, who harboured a person banished for image-worship, or who ministered to the necessities of a person imprisoned for that cause: such were immediately seized, scourged, and banished. Great pains were taken to have the books used in schools so prepared as to infuse into the minds of children abhorrence of images. The old ecclesiastical hymns relating to images were expunged, and new ones introduced of an opposite tendency.

One of his letters having fallen into the hands of the emperor, Leo sent orders to the governor of the East that Theodore should be so severely chastised as to render recovery impossible. The officer of the governor asked Theodore if he admitted having written the letter, and when he did so, the officer first beat Nicolas, his disciple, who had written it, and then gave Theodore a hundred strokes with the scourge, and left them exposed to the frosts—it was February—with cut and bleeding backs. Theodore was long before he could sleep or swallow, and only recovered through the tender care of Nicolas, who forced soup down his throat; in his love for his master forgetting his own wounds. The frost had got into the gashes, and Nicolas was obliged to cut away some mortified flesh. Theodore was attacked with fever, and was three months hovering between life and death, and owed his life to the unwearied solicitude of Nicolas. The emperor, astonished to hear that Theodore was still alive, sent an officer to search the dungeon, thinking that the abbot must be supplied with money by his friends, and was thus able to obtain the necessary food for restoring him to health. Nothing, however, was found. Then

he had him transferred to Smyrna, and committed to the sectarian vigilance and hatred of the archbishop, a zealous iconoclast. The archbishop placed him in a dark subterranean dungeon, where he languished eighteen months, but still succeeded in transmitting letters and exhortations to the orthodox. At last, in 819, the archbishop departed for Constantinople with the avowed intention of obtaining permission from the emperor to have either the head or the tongue of the heroic sufferer cut off.

But on Christmas eve, 820, a conspiracy against the emperor was detected. Michael the Stammerer, the old companion in arms of Leo, was at the head of it. Leo arrested him and condemned him to be suffocated in a furnace on the following day. The Empress Theophano entreated her husband not to profane the sacred festival by an execution, and the carrying out of the sentence was deferred. Michael was able to communicate with his confederates, and to warn them that unless they delivered him, he would betray them. Alarm for their own safety overcame their hesitation and scruples. On Christmas morning, disguised as choristers, they stole into the royal chapel, and when Leo entered to hear Lauds, fell on him and slew him before the altar.¹ Michael was snatched from the furnace to occupy a throne. In the tumult and excitement of his elevation, it was forgotten to free him of his fetters, and with clanking chains beneath his purple he mounted the throne of Constantine.

The four sons of Leo were mutilated and sent into banishment. The death of Leo prevented the threat of the bishop of Smyrna from being put into execution. Michael II., a brutal soldier, released the orthodox because his predecessor had imprisoned them. The exiles returned, the prison doors

¹ The signal for his assassination was the presenting of the hymn, "For the love of the Lord, they despised the flames," in honour of the Three Children in the furnace. Leo had a good voice and liked to sing, so he presented this hymn.

opened, and the emaciated and filthy confessors staggered forth into the unaccustomed glare of day. For seven years Theodore had been in chains, from 815 till 821. He wrote at once to Michael a letter of thanks, exhorting him to unity, to expel Theodotus, who was disowned by the Pope of Rome, as by other patriarchs, and to restore the rightful occupant of the see, Nicephorus. On his way back to Constantinople, he visited Nicephorus at Chalcedon.

The return of Theodore to Constantinople was an ovation. Those who honoured images and respected his firmness, or pitied his sufferings, crowded to meet him. Some came soliciting advice. Among them was a hermit, Peter, whose severity of life had elicited remonstrances from bishops and abbots. Theodore gave him good advice: "Do not cultivate vainglorious asceticism. Eat bread, drink wine occasionally, wear shoes, especially in winter, and take meat when you want it."

On reaching Constantinople, Theodore, Nicephorus, and some bishops went to the emperor, to ask him to restore to them their churches, and expel the usurpers. Michael stammeringly replied that this was a matter for them to settle with their opponents. Theodore then delivered to him their protest, drawn up by himself, to all appearance. In this they declared that they could not enter into consultation with heretics, that the truth was fixed, and could not be altered even by an angel from heaven. The Pope of Rome had sent a declaration of his opinion in the matter of controversy, in every way conformable to theirs, and this they requested him to read and weigh. Michael coldly received the letter, but took no further notice of it.

He gave them, however, another audience, and listened to their account of the persecution they had undergone, and of the indignities which had been offered to sacred images. "You have spoken well," said the emperor, "but I cannot

grant what you want, for till now I have never honoured any image. I shall remain as I am, and you follow your own convictions. I shall not interfere with you, but I cannot allow the public erection of any images in Constantinople."

Theodotus, the intruded patriarch, died; Nicephorus urged his own claims to be re-established in the see from which he had been uncanonically ejected. Michael replied that he would certainly reinstate him if he would withdraw his adhesion to the decrees of the councils held by Tarasius and the more famous one of Nicæa. As he refused to do so, Antony, metropolitan of Sylæum, a determined iconoclast, was appointed to the patriarchate. Thomas, a comrade in arms of Leo the Armenian, and Michael the Phrygian, was jealous of the success of his fellow soldiers, and thought it possible that he also might enjoy for a season the pleasure and authority of sovereignty. He therefore rose in revolt, and pretending to be Constantine, the son of Irene, come to avenge the death of Leo, he allied himself with the Saracens and marched against Constantinople. Michael, fearing that the orthodox might favour his adversary in the hopes of obtaining better terms for themselves than the cold impartiality he had accorded them, proposed again that they should come to terms with the iconoclasts on a basis of mutual concessions. For his own part he was indifferent whether images were or were not to be venerated, the strife was raging about a question which, in his eyes, was insignificant beside the great obligation of Christian charity. But his appeal met with no response. Each party waited the success of the arms of Thomas to throw its influence into the descending scale.

Theodore wrote to Leo, treasurer of the emperor; he wrote also to the Empress Theodosia, widow of Leo the Armenian, and her son Basil, congratulating them on their conversion

from iconoclasm to respect for sacred images. It was afterwards fabled that this conversion was wrought by a signal miracle. Basil had obtained speech in presence of an image of S. Gregory Nazianzen. As Theodore knew nothing of this miracle, it existed probably only in the imaginations of the vulgar.

In November, 826, Theodore of the Studium fell ill. On hearing this, a number of bishops, abbots, and monks hastened to see him. As he could not speak loudly, he whispered to his secretary what he desired to communicate to them. Recovering somewhat, he was able to walk to the church, and offer the holy Sacrifice, on Sunday, November 4. He administered the communion to his monks, and then returning to his bed, gave his final instructions to Naucratus, his disciple and steward. On the 6th November, the feast of S. Paul of Constantinople, he went again to church and celebrated the Divine mysteries. Next night his sickness increased, and he began from that time to sink. When unable to speak, he made the sign of the cross. On the 11th November, the feast of S. Menas, he received unction and the viaticum, candles were lighted, and the commendatory prayers were read. He breathed forth his soul whilst the brethren were chanting the long 118th (A. V. 119th) Psalm round his bed. He died at the age of sixty-seven, on the peninsula of S. Trypho, as the Studium was in the hands of an iconoclastic, intruded abbot. Eighteen years after, his body was translated with pomp to the Studium.

A man of iron resolution, all the efforts of emperors to break his determination failed. He never gave way when his conscience spoke, and he never for a moment swerved in his obedience to its voice. He was inflexible when family advancement prompted acquiescence in the marriage of Constantine, and when hunger and vermin were consuming him in a dungeon deprived of light. His enthusiasm some-

times carried him beyond the bounds which a sober judgment would have dictated, but the cowardice and subserviency of the bishops and abbots so exasperated him, a man who held the highest views of the sacredness of conscience, that extravagance becomes excusable. He stood out with calm dignity against the despotism of Byzantine imperialism, which was bent on ruling the Church as a department of the State, clipping the faith as it clipped the livery of the servants, and on ordering the ritual of the sanctuary as it ordered the ceremonial of the palace.

He protested also against the persecution of heretics. The growing tendency of ecclesiastical dogmatism was towards eradicating heresy with the sword of the imperial power. The unhappy Paulicians were cruelly ill-treated. The Emperor Nicephorus refused to listen to the cry of the bishops, and he employed as a tool to persecute them. A minority, at the head of which was Theodore, considered it an unchristian procedure to persecute heretics with the sword; and declared it contrary to the vocation of priests to be the occasion of bloodshed, it being their duty to lead the erring to repentance by gentleness, not to constrain them by violence. Theodore and this minority endeavoured by arguments of this kind to avert the execution of cruel orders of death issued against the Paulicians, by Michael Rhangabe, at the instigation of the patriarch, S. Nicephorus.

To Theophilus, bishop of Ephesus, who had declared that to kill the Manichæans was a glorious work, Theodore wrote, "What sayest thou? Our Lord has forbidden this in the Gospel (Matt. xiii. 29), lest in rooting out the tares the wheat should be gathered up with them. Let both grow together until the harvest. How, then, canst thou call the rooting out of the tares a glorious work?" He quotes a fine passage from S. John Chrysostom in confirmation of his views, and then goes on to say: "Nor ought we to pray

against the teachers of error; much rather are we bound to pray *for* them, as our Lord, when on the cross, prayed for those who knew not what they did. At this late day men should no longer appeal to the examples of Phineas and Elijah; for it is necessary to distinguish the different stages of conduct in the Old and in the New Testament; when the disciples would have acted in that spirit (against the Samaritans), Christ expressed His displeasure that they should depart so far from that meek and gentle Spirit, whose disciples they ought to have been." Citing the passage in 2 Tim. ii. 25, he remarks: "We ought not to punish, but to instruct the ignorant. Rulers, indeed, bear not the sword in vain; but neither do they bear it to be used against those against whom our Lord has forbidden it to be used. *Their* dominion is over the outward man; and it is incumbent on them to punish those who are found guilty of crimes against the outward man. But their power of punishing has no reference to that which is purely inward; this belongs exclusively to *their* province who have the cure of souls, and these can only threaten spiritual punishments, such, for example, as exclusion from the fellowship of the Church."

He, like his uncle Plato, was strongly opposed to slavery. Plato, on retiring from the world, manumitted all his slaves, and after that, refused to permit any slave to wait on him in the monastery. Theodore directed his disciple Nicolas not to employ men, created in the image of God, as slaves, either in his own service, or in that of the monastery under his care, or in the labour of the fields.

He was a poet. Dr. Neale says of his compositions: "His hymns are, in my judgment, very far superior to those of S. Theophanes, and nearly, if not quite equal to the works of S. Cosmas. In those (comparatively few) which he has left for the festivals of saints, he does not appear to advantage: it is in his Lent canons, in the 'Triodion,' that

his great excellency lies. The contrast there presented between the rigid, unbending, unyielding character of the man in his outward history, and the fervent gush of penitence and love which his inward life, as revealed by these compositions, manifests, is very striking; it forms a remarkable parallel to the characters of S. Gregory VII., Innocent III., and other holy men of the Western Church, whom the world, judging from a superficial view of their characters, has branded with unbending haughtiness, and the merest formality in religion, while their most secret writings show them to have been clinging to the cross in an ecstasy of love and sorrow."¹

S. STEPHEN OF SERVIA, K.M.

(A.D. 1333.)

[Slavonic Menæas. The Menæas published at Venice in 1538, on Nov. 11; Mouravieff's "Lives of the Saints" on Oct. 30. Authorities:—"The Life and Conversion of S. Stephen," by Gregory Semivlach, in *Glasnik*, t. xi. p. 43-75; Pejacevic, *Hist. Serbiæ*, p. 252 et seq. and Mouravieff, op. cit.]

STEPHEN DESANITZ was the bastard son of Stephen Milutin, king of Servia and Bulgaria. Stephen Urositz had two sons, Stephen Dragutinetz and Urositz Milutin. When Dragutinetz came to the throne, in 1275, partly out of compunction for having rebelled against his father, partly because he felt that such a surrender was irresistible, he resigned the kingdom of Servia proper to his brother, and retired to Mitrovitz in Hungary. Milutin mounted the throne under the name of Stephen Milutin II. He built numbers of churches, amongst others that of Banja, dedicated it to Stephen the proto-martyr, enriched it internally with gold, and erected

¹ Neale, "Hymns of the Eastern Church," 1862, p. 102.

therein his own tomb. With the consent of Nicodemus, archbishop of Servia, he divided Servia into fourteen bishoprics. After having reigned forty-six years, he died on October 29th, 1321, and was buried in the church he had built at Banja.

He is numbered among the saints of the Servian Church, though his moral character was not above reproach, and his adhesion to the independence of the Eastern Church doubtful. He was guilty of incestuous adultery, and he entered into communion with Rome. His son was Stephen Desanitz, by this incestuous union. This son was accused to his father of conspiring against him: he ordered him to be arrested, his eyes put out with red-hot irons, and that he should be sent to Constantinople, A.D. 1317, and placed in the monastery of Pantocrator. The barbarous sentence was not, apparently, carried out fully, for after his father's death, Stephen certainly recovered his sight. Some pretend that this was a miraculous cure wrought by S. Nicolas, who appeared to him in vision, but others assert that those charged with the execution of the deed spared him, and that he simulated blindness till occasion for dissembling was removed. On the death of Stephen Milutin, Wladislas and Constantine, his nephews, attempted to recover the throne by force of arms. Wladislas defeated Constantine, and had his brother hacked to pieces. The popular party then sent to Constantinople, recalled Stephen the Bastard, set him up as king, and expelled Constantine. He ascended the throne in 1322. Next year he set up a silver ikon of S. Nicolas at Bari, with lamps of silver to burn perpetually before it, in token of gratitude to his patron for having preserved him from blindness, and released him from the restraint and monotony of monastic life to the freedom of sovereignty and the pleasures of conjugal union. He married Bianca, daughter of Philip, prince of Tarentum, and to obtain

succour against his enemies, entered into negotiations with Pope John XXII. about reception along with all his clergy and people into the Western Church. He built a church in honour of the Ascension, at Desan on the Bistritza river. The kingdom of Stephen then included Bulgaria, Servia, Albania, Bosnia, Herzegovina, Wallachia, and Moldavia. He was devoted to prayer, and very charitable to the poor. He was successful in war. Andronicus III. was defeated by him. His son Stephen revolted against him in 1333, and he was strangled in prison on November 11th.



November 12.

- SS. AURELIUS AND PUBLIUS, *BB. MM. in Asia.*
 S. RUFUS, *B. of Avignon.*
 S. EVODIUS, *B. of Le Puy; circ. A.D. 400.*
 S. NILUS, *Ab. at Constantinople; circ. A.D. 450.*
 S. RENATUS, *B. of Sorrento; circ. A.D. 450.*
 S. ISYCHIUS, *B. of Vienne; circ. A.D. 494.*
 S. ISYCHIUS II., *B. of Vienne; circ. A.D. 565.*
 S. ÆMILIAN, *P. at Tarazona in Spain; circ. A.D. 574.*
 S. LEO, OR LIENUS, *P. at Melun; 6th cent.*
 S. MATTAN, *B. in Scotland; 6th cent.*
 S. MARTIN, *Pope, M. at Rome; A.D. 655.*
 S. LIVINUS, *B.M. at Ghent; A.D. 657.*
 SS. CRAPHAHILD AND BRICIUS, *MM. at Ghent; A.D. 657.*
 S. CUMMIAN FADA, *Ab. of Kilcomin in Ireland; A.D. 662.*
 S. CUNIBERT, *Abp. of Cologne; A.D. 663.*
 S. PATERNUS, *P.M. at Sens; circ. A.D. 726.*
 S. LEBUINUS, *P.C. at Deventer; A.D. 773.*
 SS. BENEDICT, JOHN, MATTHEW, ISAAC, AND CHRISTIANUS, *Mks. MM. at Casimir in Poland; A.D. 1004.*
 S. JOSAPHAT KONCEVITCH, *Abp. M. of Polotsk in Poland; A.D. 1623.*

S. NILUS, AB.

(ABOUT A.D. 450.)

[Roman Martyrology. Greek Menæa and Menologies. Authorities :—The writings of S. Nilus himself, Nicephorus, H. E. lib. xiv. c. 54, and Photius.]



NILUS was a member of a family of rank, probably of Constantinople; he was prefect of the city under Theodosius and his son Arcadius, was married, and had children. The love of God, or disgust with the world, impelled him to become a solitary. He asked his wife's permission, and, when it was reluctantly accorded, he retired with his son Theodulus to the desert

of Sinai. S. Nilus has left us a touching narrative of his separation from his wife, and departure with his son, of the life they led in the desert, and of the loss and recovery of Theodulus. This has already been given in his own words (see Jan. 14, pp. 202-209). In 404, when S. John Chrysostom had been banished from Constantinople to Cucusus, S. Nilus wrote in remonstrance to Arcadius: "You have," he said, "banished John, bishop of Byzantium, the greatest light of the world, and you have banished him without reason, giving too ready credence to bishops of little judgment. Do penance for having deprived the Church of instructions so pure and holy." In another letter he says: "How can you expect to see Constantinople delivered from earthquakes and fire from heaven, whilst so many crimes are committed in it, such vice reigns unpunished, and after that John, the pillar of the Church, the light of the truth, the trumpet of Jesus Christ, has been banished? How can you expect me to give my prayers for a city shaken by the wrath of God, when I am consumed with sorrow, my spirit is agitated, my heart torn, by the excesses which are committed in Byzantium?"

He wrote many other letters in defence of the truth or of justice. He menaced bishops guilty of avarice and crimes of violence. Laurianus, prefect of Constantinople, had put in prison some persons who had taken refuge in the church of S. Plato at Ancyra; Nilus wrote to him threatening him with the wrath of God and of the martyr Plato for having disregarded the privilege of sanctuary which the tomb of the saint enjoyed.

Gainas the Goth, before whose arms the decaying empire trembled, wrote to him asking explanations of certain difficult questions about the Divinity of our Lord. Nilus, understanding that Gainas was an Arian, did not condescend to give the explanations solicited, because he said that Divine truths could not profit ears killed and rotted by the venom of

heresy. That which is holy is not to be given to dogs, nor the pearls of Divine mysteries to be cast before swine.

The saint wrote in 430 ; the exact date of his death cannot be fixed with certainty. Justin the Younger transported his body to Constantinople (between 565 and 578), and placed it in the church of SS. Peter and Paul.

S. ÆMILIAN, P.C.

(ABOUT A.D. 574.)

[Roman, Spanish, and Benedictine Martyrologies. Usuardus, Ado, &c. Authority :—A Life by S. Braulis, B. of Saragossa (631-51), in Mabillon, *Acta SS. O.S.B.* t. iii.]

S. ÆMILIAN, surnamed Cucullatus, from his habit, was of low birth, and a shepherd. After some time he placed himself under the discipline of a hermit, named Felix. When he had acquired sufficient mastery over himself, he went to Vergege, a little town of Aragon, then belonging to the diocese of Tarazona, but now to that of Calahorra. Thence he retreated to the depths of the mountain recesses of Diserte, and practised the monastic life in solitude for forty years. Didymus, bishop of Tarazona, ordained him priest, and placed him in charge of the church of Vergege ; but his profuse charity dissipated the goods of the church, and reduced it to such straits, that the clergy complained to the bishop. Æmilian was admirable as a solitary, he was impracticable as a parish priest. The bishop saw his mistake, and sent him back to his mountain cell, where he remained till his death, which took place about the year 574, when he had reached the advanced age of a hundred. His relics are preserved in the monastery of S. Milan de la Cogolla, near Najara. Milan is the corruption of Æmilian.

S. MARTIN, POPE, M.

(A.D. 655.)

[Roman Martyrology. Usuardus, &c. By the Greeks as a confessor on April 11, and as a martyr on November 12. Authorities:—His Letters, and the “*Commemoratio eorum quæ . . . acta sunt in S. Martinum*,” in Mansi, t. x. p. 855.]

MARTIN, a native of Todi, son of Fabricius, was elected Pope on the death of Theodore, in 649. It was a time of controversy. Paul, a Monothelite, was patriarch of Constantinople, occupying the throne of the exiled Pyrrhus. Pyrrhus was also a Monothelite. He came to Rome when Theodore was Pope, to claim his interference, and to secure it, he proclaimed his adhesion to the doctrine of the Two Wills. But his conscience reproached him for this abandonment of his convictions for the sake of his interests, and he returned to Ravenna, and there recanted his acknowledgment of the two wills. Theodore excommunicated him with a pen dipped in the consecrated chalice. Theodore at the same time excommunicated Paul. Paul revenged himself by suppressing the religious worship of the papal envoys at court, maltreating, and even causing to be scourged, some of their attendants. Constans II., the emperor, sought to put an end to the controversy by publishing a decree, which has received the name of the Type. It began with the statement of the cause of its issue: “We have remarked that our orthodox people have been thrown into great perplexity, because on the subject of the œconomy of God, that is, the Incarnation, some profess that there was but one will, saying that Christ, one and the same, operated the Divine and the human, while others teach and profess two wills and two energies. The former support their opinion by saying that our Lord Jesus Christ is but

One Person in two natures, which are neither confounded nor separated, and that He wills and operates at one and the selfsame time that which is Divine and that which is human. The others say, as in one person two natures are united without division, the difference of these natures is not effaced, and following the attributes of these natures, one and the selfsame Christ operates the Divine and the human. . . . We have thought, with the help of God, that it is our duty to extinguish the flame of contention, and not to suffer souls to be thereby imperilled. We therefore forbid our subjects from this moment to dispute and quarrel whether there be the one will and one energy, or the two wills and two energies. Our ordinance is not issued to destroy any teaching of the holy fathers on the subject of the Divine Word, we wish simply to bring to an end all wrangling over this question, and that our subjects should conform themselves to the sacred scriptures and the traditions of the five œcumenical councils, and to the teaching and propositions of the fathers, without curtailing or adding thereto, or twisting them to a perverse meaning. Let every effort be made to preserve the doctrine held before the present controversy broke out, and let neither party blame the other."

To facilitate this peaceful issue, the emperor ordered the removal of the *Ecthesis* of Heraclius, formulating the doctrine of the One Will, from the narthex of the great church at Constantinople, and threatened the factions with divers punishments.

Immediately after the publication of the Type, and probably before it came to his knowledge, Theodore died. Martin had been apocrisarius of the Holy See at Constantinople, before his elevation to the vacant chair of S. Peter, and was therefore hot and vehement on the controversy which had raged around him. The Acts of S. Ouen assert that the emperor at once asked Martin, in a friendly manner, to give

his adhesion to the Type, but that the Pope refused it in the most peremptory manner ; and Martin then asked the king of the Franks to send learned bishops to Rome to deliberate with him how best to combat and overthrow the pacific attempts of the emperor, and rake up the controversial fire which was consuming the East. The king resolved to send to Rome Ouen of Rouen, and Eligius of Noyon, but they were prevented by circumstances from undertaking the journey.

In October, 649, a council of a hundred and five bishops assembled in the Lateran at Rome. The bishops were nearly all from Italy and the adjacent islands. After five sessions, in which Monothelitism was convicted on the authority of the fathers of being heretical and antichristian, twenty canons were framed condemning the heresy and its authors. But Pope Martin was not content with anathematizing the erroneous doctrine of the Single Will, with humbling the rival prelate of Constantinople by excommunication in full council, with declaring the edict of the deceased emperor Heraclius, the *Ecthesis*, absolutely impious ; he denounced as of equal impiety the Type of the reigning emperor, counselling peace. Its exhortation to sink differences in Christian charity he scorned as a persuasive to unholy acquiescence in heresy ; abstention from controversial vehemence on such doctrines was a wicked suppression of Divine truth.

Nor was Martin wanting in activity to maintain his bold position. He published the decrees of the Lateran Council throughout the West. He appointed a legate in the East to supersede the Monothelite patriarchs of Antioch and Jerusalem. Paul of Thessalonica had agreed to condemn the doctrine, but hesitated about excommunicating those who through misunderstanding had accepted the doctrine of the One Will. Martin poured out on him the vials of his wrath.

Because he thus abstained, Martin condemned him as a concentration of all heretical pravity.¹ He wrote to the faithful of the patriarchates of Antioch and Jerusalem, to stir them up against Macedonius and Peter, the bishops of Antioch and Alexandria, who had accepted the *Ecthesis* and the *Type*. Whilst the Lateran Council was holding its session, the emperor sent his chamberlain, Olympius, to Italy to obtain the acceptance of the *Type* by every means in his power. On reaching Rome, it is pretended by later writers—like Anastasius the Librarian—that Olympius endeavoured to obtain the assassination of the Pope at the moment that Martin was communicating the chamberlain, but that a sudden blindness fell on the servant detailed for the murder, so that he could not see either the Pope, or the communion, or the kiss of peace. The reason why the would-be murderer saw none of this was that there was no intending murderer to see them.

Olympius was hastily summoned from Rome to repel an invasion of Sicily by the Saracens, and died of fatigue in that island. Another exarch came in his place, Theodorus Calliopas (June, 653), a man firm and crafty. He marched to Rome at the head of a body of soldiers, and summoned the Pope to surrender to the imperial authority. Some delay took place; Martin wrote to one of his friends that he was ready to exult rather than weep in the midst of his difficulties. On June 15, the day when Theodore entered Rome, he retired with all his clergy into the church of the Saviour, the Lateran basilica. The Pope sent a deputation to the exarch to offer him compliments on his arrival, and to excuse

¹ "Ut per hoc non solum eos etiam quos anathematizamus, nempe ipsas hæreticorum personas, anathematizare recuses . . . sed ut etiam omnem omnium errorem Paganorum, Judæorum, hæreticorum in te confirmes sed etiam omnia omnium horum dogmata condemnemus, ut contraria et inimica veritati, tu vero omnia una nobiscum voce non anathematizas quæ anathematizamus, consequens est, te horum omnium errorem confirmasse, qui a nobis sive ab ecclesiâ catholicâ anathematizatur."

his presence on the plea of indisposition. The exarch received the deputation with favour, and when he remarked that the Pope had not come to meet him, and heard the reason, or rather the excuse, he dissembled his annoyance at the discourtesy, and said he would pay the Pope a visit next day. Martin was well enough on that day, Sunday, to say mass before a crowd. The exarch, tired with his journey, deferred his visit till Monday. On that day he sent his secretary to the Pope to ask why he had filled his house with stones, arms, and provisions as if for a siege. Martin denied that he had done so, and bade the secretary visit every room and convince himself that he had done nothing of the sort. Martin then made complaints of the false accusations which had been made against him, as of having offered to give armed support to the "infamous" Olympius. The Pope had ordered his bed to be strewed before the high altar in the Lateran. The exarch and his troops entered the church, the light of the candles flickered on the armour of the soldiery. Theodore Calliopas at once announced to the priests and deacons that he was the bearer of a decree to the effect that Martin, having seized on the episcopate irregularly and unlawfully,¹ must be conducted to Constantinople, and a successor appointed in his room. The charge was probably correct. He had, apparently, attempted to dispense with the sanction of the emperor on his election, and first among the Popes had made an effort to shake himself free of the imperial authority which claimed a right to accept or reject the Pope-Elect. Various other charges were trumped up against him, as that he had sent money to the Saracens, and had not taught the right faith on the Blessed Virgin Mary. The people shouted, "Anathema to him who says that Martin has opposed the faith; anathema to him who is not faithful to the faith." The exarch quieted the people by explaining

¹ "Irregulariter et sine lege." Mart. Epist. ii. ad Theod.

that the question was not one of difference in faith, but one of usurpation of office.

On Tuesday the clergy of Rome visited the Pope. During the night he was removed to Ostia, and embarked for Constantinople with six or seven servants. After a three months' voyage they reached the island of Naxos, where Martin was left a prisoner. The only favour accorded him was that he might bathe, and lodge in a hostel; but the guards kept for themselves the presents which were brought and offered him by his friends and admirers.

On September 17, 654, Pope Martin reached Constantinople, and was transferred at once to the prison called Prandearia, where he spent ninety-three days. During this time he wrote his second letter to Theodore, in which he complains that he had been kept forty-eight days without a bath. His bowels, he said, were out of order, his food was nasty and insufficient. When he was taken from prison to be tried he was very weak, and could not stand without support.

The president asked, "Unhappy one, tell me, what wrong has the emperor done you?" Martin answered nothing. Witnesses were produced, testifying that he had intrigued with Olympius against the emperor. It was no doubt true that Olympius and Martin had been on terms of intimacy at Rome; how far, in their mutual recriminations against Constans II., Olympius had confided to Martin projects of revolt, cannot be said. It is not probable that the accusations were wholly unfounded. Martin, instead of rebutting them, tried to force the doctrinal question into the forefront. "When the Type was published and sent to Rome ——" he began, but was cut short by the prefect, Troilus, who said, "We are not speaking of doctrine, but of rebellion. You knew that Olympius was plotting against the emperor, and instead of arresting him, you kept on terms with him."

Martin exclaimed, "And you did not hinder George and Valentine from revolting against the emperor. How could I constrain a man backed by all the military force of Italy? However, settle my case as quickly as you can, and as you like."

The president rebuked the interpreter for translating this defiant speech literally, and then went to the emperor to report what had taken place. The Pope was taken from the tribunal, and placed in the great court to be seen by the people, and that the emperor might see him, he was lifted upon a platform. A fiscal officer issued from the apartments of the emperor, and assailed him with the words, "You have struggled against the emperor, what hope remains for you now? You abandoned God, and God has abandoned you." The pontifical ornaments of the Pope were plucked off, and he was given into the hands of the prefect of the city, with the sneering order from Demosthenes, "Let him be cut to pieces." A chain was attached to his neck, and he was taken to the prætorium, and shut up in the prison of Diomede. It was winter, and cold, and his clothes were in rags. Two good women, the wife and daughter of the jailer, supplied him with warm clothing. Gregory, the prefect, sent him meats; the weary man received them with a sigh. "Let us hope that you will not die," said the prefect, and ordered his chains to be removed. Next day the emperor visited the patriarch Paul, who was dying, to tell him what had been done. The patriarch was shocked and indignant, and remonstrated with the emperor, and entreated him not to use further violence.

Martin, who hoped for speedy martyrdom, heard with regret that his life was likely to be spared. On the death of Paul, Pyrrhus, who had returned from Italy, resumed the throne of Constantinople. A long examination of Martin took place on the conduct of Pyrrhus at Rome. For eighty-

five days Martin languished in prison: he was at length shipped, March 26, 655, for Cherson in the Tauric Chersonese. There he was kept short of food, and died on September 16 in the same year. His body was buried at Cherson, in the church of S. Mary of Blacherna. Two letters written by him from Cherson still exist, in which he complains of being neglected by his friends and the Roman clergy, who had abandoned him, and sent him neither wine nor corn.

There can be little doubt that the real reason of his imprisonment, and the harsh treatment which accelerated his death, was his opposition to the Type of Constans, and that most of the charges against him were false or exaggerated.

S. LIVINUS, B.M.

(A.D. 657.)

[Roman and Belgian Martyrologies. Authority :—A Life, fabricated probably in the 11th century, and attributed to S. Boniface. Also an "Elegia S. Livini ad Florbertum abbatem S. Bavonis de imminente sibi a Brabantis palma martyrii," a forgery of the same date. No MSS. earlier than the 11th century of the Life of S. Livinus exist. The only one of that century is at Ghent, and is probably the original.]

LIAFWIN, apostle of the Frisians, was perhaps at some time in Brabant. Liafwin died in 773, and was buried at the port of Deventer, where his deposition is commemorated on November 12th.

On the same day, at the port of Ghent, is commemorated a saint of originally the same name. Liafwin has been Latinized at Deventer into Lebuinus, and at Ghent into Livinus. Probably some relics of Liafwin had found their way to Hauthem, near Ghent, in the 9th or 10th century. These relics were translated in 1007 to the monastery of S.

Bavo, in Ghent, by the abbot Erembold. Erembold has the unsavoury credit of the concoction of a saintly patriarch of Antioch out of a poor old traveller who died in his hospital in 1012. This old man, Macarius, is now found in the Roman martyrology on April 10. Erembold, having acquired the relics of S. Liafwyn from Hauthem, probably commissioned one of his monks to fabricate a Life of him, to make him into a martyr, and to give to his Life the authority of the name of S. Boniface.

The Life begins: "Boniface, a man that is a sinner, the servant of the servants of Jesus Christ, to all the Churches founded in highest felicity on the firm rock, under the authority of the holy and undivided Trinity." The writer pretends that he received his information from Foillan, Helias, and Kilian, disciples of S. Livinus, and took down their relation of the martyrdom of the apostle of Ghent "verbatim."

S. Boniface never designates himself "*homo peccator*." The title, "*servus servorum*," was first adopted by S. Gregory the Great, and afterwards used by bishops, though never by S. Boniface. Foillan was the brother of S. Fursey, and died in 655, murdered by robbers in Brabant (see October 31). Consequently the date of the narration to Boniface could not have been later than 650. S. Kilian was martyred at Würzburg in 689.¹ Of Helias nothing is known. S. Boniface was born in 680, and did not come to Frisia till 716, and did not settle in Germany till 723. He died in 755, just a hundred years after Foillan, from whose lips he took down the interesting history of the martyrdom of S. Livinus.

According to the story in the forged Life, Colomagnus was at the time king of the Scots, and under him was a

¹ There was another Kilian sent by S. Faro (d. 672) to Aubigny in Artois; he is commemorated on Nov. 13, but nothing in his Life leads one to suppose he was connected with S. Livinus.

senator named Theagnius, one of his chief nobles, of great virtue, married to Agalmia, daughter of Ephigenius, king of Ireland. Colomagnus may be Colman Rimhe, who jointly with Aidus Slani ascended the Irish throne in 599 and reigned six years ; or more probably Congall II. of Scotland, for the author evidently distinguishes between the Scots and "the Irish. Early historians, when they say Scots mean Irish, this late fabricator means natives of Scotland.

Theagnius is Thegn or Thane, a Saxon title. Ephigenius, "the illustrious king of the Irish," is Eugenius, imagined to be the head of the Eogain clan, which fought with the rival Dalcais in the tenth century. The forger had probably heard of the Eoghanists claiming alternate presentation with the Dalcais to the throne of Munster, and therefrom conceived that there must have been a renowned King Eoghan, and he made him maternal grandfather of his saint. When Livinus was born a vision appeared to Archbishop Menalchus—of what see not stated—informing him of the greatness in store for the babe. Livinus is said to have been baptized by S. Augustine of Canterbury and Menalchus in concert, and to have been given the name of his uncle Livinus the "archbishop of the Church of Ireland," who suffered martyrdom for the faith among the Northumbrians. As it happens, there was no archbishop of Armagh of that name, nor is any martyr of a name approaching it known to have suffered among the Northumbrians.

That S. Augustine should visit Ireland to baptize Livinus, or that Menalchus and the parents of Livinus should go to Canterbury to have the child baptized, is either way too absurd to need consideration. Whilst the baptism was taking place a column of light shone over the child, and a hand of fire traced the cross thrice on his brow, whilst a voice from heaven thundered, "Beloved of God and men, whose memory shall be blessed."

Whilst still young, Livinus cured two paralytics named Elymas and Symphronius. He was educated by Benignus, a Scottish priest. There was a Benignus, disciple of S. Patrick, a Life of whom was written by John of Tynemouth, but he was archbishop of Armagh, and died in 468.

After having performed many miracles in Ireland, Livinus, accompanied by his three disciples, Foillan, Helias, and Kilian, went to S. Augustine at Canterbury, the sea dividing before them, so that they went over dry-shod. By Augustine he was ordained priest, and sent back to Ireland, where, on the death of his uncle Menalchus, he was elevated to the archiepiscopal throne. Irish historians were wholly unaware of his existence, naturally enough. "Neither Colgan, Ware, nor Harris knew anything about him, and the whole is undoubtedly a fable, which it would be a waste of time to refute," says Dr. Lanigan.¹ His personal appearance is minutely described. He had a big head, rather bald on the forehead, the hair brown mixed with grey, broad protruding ears, lively and cheerful eyes, white shaggy eyebrows, a white skin, hollow cheeks, a white beard, and "ductile and graceful fingers." His miracles made him in such request in Ireland, that he appointed a substitute in the archiepiscopal see—his archdeacon, Sylvanus—also wholly unknown to Irish ecclesiastical historians, and crossed the seas to Flanders, with his three disciples, and settled at Ghent in the monastery founded by S. Amandus. The abbot Floribert received him cordially. After a while he went on into Brabant, destroying idols, and preaching the Word. Two ladies, Berna and Chraphahild, received him into their house and ministered to him. The son of the latter, named Ingelbert, was blind. Livinus restored to him his sight. A

¹ "Eccl. Hist. of Ireland," ii. p. 471. Lanigan ingeniously suggests that Menalchus may be Melanchus, which may be a translation of Dubtach, which means Black-mound. Dubtach II. died in 548, but was succeeded by David MacGuaire, and not by Livinus.

rude, insolent heathen, named Walbert, put a pair of pincers into the saint's mouth, pulled out his tongue, and flung it among the people, but Livinus recovered his tongue, and went on talking with it to the people. The heathen, undismayed by this miracle, fell on him and cut off his head. Chraphahild took up his body, carrying also in her arms her babe, which Livinus had baptized and called Briccius. The pagans in a rage cleft her skull, and cut the babe in three pieces. The disciples of Livinus buried the three martyrs.

The first translation of the relics took place in 842 by Theodore, bishop of Cambrai, who enshrined them at Hauthem: Erembold, abbot of S. Bavo at Ghent, transferred them in 1020 to Ghent, and this is about the date of the composition of the fabulous story. There can be little doubt that there never existed a martyr bishop Livinus; and that the account of his passion was fabricated to give importance to some relics, true or false, of Liafwyn preserved at Hauthem.¹

S. Livinus is one of the patrons of Ghent.

S. CUMMIAN FADA, AB.

(A.D. 662.)

[Irish Martyrologies. Not to be confounded with Cummián Fionn, commemorated in the Scottish Martyrologies on Feb. 24.]

ONE of the principal abettors of the Roman computation of Easter and promoters of its adoption by the Southern

¹ The fabricator has made use of the Life of S. Lebuinus. He has put Floribert for Gregory of Utrecht, as the person who received him. The lady who favoured S. Lebuinus was Abachahild, the fabricator has made the lady who received Livinus Chraphahild. He has taken the fray at Marklo, and transferred it to Esche; and has improved on it by making it end in a martyrdom. Lebuinus was only nearly killed. Livinus was killed outright.

Irish was Cummián, author of the celebrated Paschal Epistle to Segienus, abbot of Hy, and Beccan, a solitary, brother to Cummián. He seems to have been a Columbian monk, and was probably educated in the monastery of Durrogh, which was subject to the rule of the abbot of Iona. But he had apparently left it and become head of a monastery of his own founding at Disert-Chuimin, now Kilcummin, or Kilkomin, in King's County. Segienus and his monks of Iona were much attached to the Irish method, as having been observed by S. Columba, and were offended at Cummián advocating the Roman usage. To answer the charges brought against him, Cummián wrote his epistle. He says that prior to his having consulted others on the subject, he had spent a year in examining the question, studying the various cycles, and the Paschal systems of Jews, Greeks, Latins, and Egyptians. And very ably did he execute his task. He did not, however, succeed in convincing the monks of Iona.

It is not certain that Cummián the author of the Paschal Epistle is the same as Cummián Fada or the "Long," but it is probable. Cummián Fada was the son of Fiachna, king of West Munster, and was born in 592, and died in 662. Now, as Cummián wrote the Paschal Epistle in 634, if he were Fada, he would be aged forty-two at the time. Cummián Fada was renowned for his learning, and the Paschal Epistle proves the writer to have been a laborious student, well acquainted with Greek writers.

The only objection against this hypothesis is, that Cummián Fada is said to have been bishop of Clonfert, whereas Cummián, at the time of writing his Epistle, was only priest and abbot. But there are reasons which make it doubtful whether Fada really was bishop.

Cummián wrote also apparently the treatise, "*De pœnitentiarum mensura*," an abridgment of the penitential canons.

The Four Masters say he died on December 2. He is not to be confounded with Cummian or Cumine Fionn, or the White, who was abbot of Iona, a nephew of Segienus, and his successor, who wrote the Life of S. Columba, and died about 668.

S. CUNIBERT, ABP. OF COLOGNE.

(ABOUT A.D. 663.)

[Roman and German Martyrologies. Ado, Usuardus, Wandelbert. Authority :—A Life written late, and therefore of little value, by an unknown hand, in Surius, Vit. SS. Nov. 12.]

CUNIBERT was born on the banks of the Moselle. He was at first archdeacon of the church of Trèves; afterwards, in 623, on the death of Remedius, elected to the bishopric of Cologne. He assisted at the council of Rheims in 625, which was attended by forty-one bishops, amongst them S. Modoatus of Trèves, S. Sindulf of Vienne, and S. Donatus of Besançon. The 25th canon of this council decreed that "no one should be elected bishop of a city who was not an inhabitant of that city; that the election should be made by the suffrage of all the people, with the consent of the bishops of the province. If any one was elevated to the episcopate otherwise he was to be deposed, and those whom he had ordained were to be suspended from the exercise of their ministry for three years." Cunibert was the first prelate of Cologne to exercise the office and fill the rank of archbishop. The title was accorded to him personally for his virtues, and was not attached to the see, which was then under that of Mainz.

Sigebert, king of Austrasia, was much under the influence of S. Cunibert. The saint founded at Cologne an institute called "The Twelve Weepers," one of the offices of which

was to watch by the body of the defunct bishop of Cologne till its funeral. S. Cunibert is said to have discovered the sepulchre of S. Ursula by seeing a white dove perch on a stone, but as has been stated in the Life of that mythical saint, her name is not mentioned in connection with the circumstances, and the biography of S. Cunibert is too late to be of any value in giving evidence to the *cultus* of S. Ursula as early as the 7th century. He founded a church outside the walls of Cologne, which he dedicated to S. Clement. He was afterwards buried in it, and it now bears his name.

LEBUINUS, P.C.

(A.D. 773.)

[Gallican, German, and Belgian Martyrologies.¹ The deposition on Nov. 12, the translation at Deventer on June 25. Authority:—A Life by Hucbald of S. Amand (918-76), "An important source of history for the earliest condition of the Saxons, in earlier bibliographical works wrongly attributed to S. Boniface. A beautiful production."—*Pottthast*. Pertz, Mon. ii. pp. 361-4. *Ecloga et Sermo de S. Lebuino Presb. auctore S. Radbodo Ep. Trajectensi* (d. 917), in Surius, Vit. SS. Nov. 12, Append. vii. p. 839.]

LIAFWIN, whose name has been Latinized into Lebuinus, was by birth an Anglo-Saxon. He left his country and his father's house to carry the light of the Gospel to the Frisians and Westphalians. He came to Utrecht, where he was warmly greeted by S. Gregory, whom S. Boniface had left in charge of that see. This saint sent him with Marchelm, a disciple of S. Willibrord, to carry the glad tidings of salvation into the country now called Ober-Yssel. S. Lebuinus was received as an angel of God by a lady named Abachahild.

¹ Curiously enough, the real Liafwín is not in the Roman Martyrology, but the apocryphal Liafwín, "Livinus of Ghent, Abp. M.," is.

Hearing that there was to be a great gathering of the Saxons at Marklo on the Weser, Lebuinus arrayed himself in full canonicals, and with an uplifted cross in one hand and a volume of the Gospels in the other, he presented himself before the assembly, as they were engaged in sacrifice to their national gods.

"Hearken unto me," he thundered forth; "and yet not to me, but to Him that speaketh by me. I declare unto you the command of Him whom all things serve and obey."

Struck dumb with astonishment, the warriors listened as he went on, "Hearken, all ye, and know that God is the Creator of heaven and earth, the sea and all things that are therein. He is the one only true God. He made us, and not we ourselves. The images, which ye call gods, and which, beguiled by the Evil One, ye worship, what are they but gold, or silver, or brass, or stone, or wood? They neither live, nor move, nor feel. They are but the work of men's hands, and can neither help themselves nor any one else. God, the only good and righteous Being, whose mercy and truth remain for ever, moved with pity that ye should be thus seduced by doctrines of demons, has charged me, his ambassador, to beseech you to lay aside your present errors, and to turn with sincere and true faith to Him, by Whose goodness ye were created, and in Whom we live and move and have our being. If ye will acknowledge Him, and repent and be baptized in the name of the Father, and of the Son, and of the Holy Ghost, and will keep His commandments, then will He preserve you from all evil, He will vouchsafe unto you the blessings of peace, and in the world to come, life everlasting.

"But if ye despise and reject His counsels, and persist in your present errors, know that ye shall suffer terrible punishment for scorning His most merciful warning. Behold I, His ambassador, declare unto you the sentence which has

gone forth from His mouth, and which cannot change. If ye do not obey his commands, then will sudden destruction come upon you. For the King of kings and Lord of lords hath appointed a brave, prudent, and terrible prince, who is not afar off but near at hand. He like a swift and roaring torrent will burst upon you and subdue the ferocity of your hearts and crush your stiff-necked obstinacy. He will invade your land with a mighty host, and ravage it with fire and sword, with desolation and destruction. As the avenging wrath of that God, whom ye have ever provoked, he will slay some of you with the sword, others he will cause to waste away in poverty and want, others he will lead into perpetual captivity. Your wives and children he will sell into slavery, and the residue of you he will reduce to ignominious subjection, that in you may be justly fulfilled what has been long ago predicted, 'They were made a handful, and scattered and tormented with the tribulation and anguish of the wicked.'"

The effect of these words can easily be imagined. The warriors, who had listened at first with awe-struck reverence, were seized with ungovernable fury. "Here is that seducer," they cried, "that enemy of our sacred rites and of our country. Away with him from the earth, and let him suffer the just penalty of his crimes." Thereupon the whole assembly was in a ferment. Stakes were cut from the adjoining thickets, stones were taken up, and Lebuinus would have atoned for his temerity with his life had it not been for the intervention of an aged chief named Buto, who, standing on an eminence, thus addressed the excited throng:—

"Men and heroes all, listen to my words. Many a time have ambassadors come to us from the Normans, Sclaves, and Frisians. As is ever our custom, we have listened attentively to their words, received them peaceably, and dismissed them to their homes loaded with suitable presents.

But now an ambassador from a powerful deity hath not only been despised, but struck and stoned, and almost deprived of life. That the God whose messenger he is hath power and majesty, is plain from the fact that He has delivered His servant out of our hands. Be assured, then, that what he has threatened will surely come to pass, and those judgments he has denounced will be fulfilled by a deity whom we know and see to be great, powerful, and mighty."

With these words the old chief calmed the storm, and so Lebuinus escaped.

In the troubles that ensued, the Saxons burnt the oratory of Lebuinus at Deventer. After they had gone he rebuilt it, and remained ministering in it till his death, which took place about the year 773, when he was buried in the church he had erected. His body, and the book of the Gospels he had, and which was perhaps written by him, are preserved at Deventer, in the church that bears his name.

In art he is represented as a priest in chasuble, holding up cross and book, and treading on a spiked club.

The church of Deventer, besides preserving the body of its apostle, enjoys the possession of a portion of the shift of the Blessed Virgin Mary, a fragment of Aaron's rod, an arm of S. Margaret, a tooth of S. Mary Magdalen, a rib of S. Lawrence, and a finger of S. Andrew.





B. Iosaphat Archieps Polocen Ruthenus Ord. S. Basilii.
pro fide et unione Romana Viteps ci trucidatus an. 1623, 12 Nov.

S. JOSAPHAT KONCEVITCH, ABP., M.

November 13.

SS. VALENTINE, SOLATOR, AND VICTOR, *MM. at Ravenna*; A.D. 303.

S. MITRIUS, *M. at Aix in France*.

SS. ANTONINUS, ZEBINAS, GERMANUS, *MM.*, AND EUNATHAS, *V.M. at Cæsarea in Palestine*; A.D. 308.

SS. ARCADIUS, PASCHASIUS, AND COMP., *MM. in Africa*; A.D. 437.¹

S. BRICE, *B. of Tours*; A.D. 443.

S. QUINTILIAN, *B. of Clermont*; A.D. 527.

S. COLUMBA, *V.M. in Cornwall*.

S. MACHAR, *B. in Scotland*; end of 6th cent.

S. DEVINIC, *B. in Scotland*; end of 6th cent.

S. MAXELLEND, *V.M. at Caudry near Cambrai*; A.D. 670.

S. KILIAN, *P.C. at Aubigny in Artois*; 7th cent.

S. NICOLAS I., *Pope of Rome*; A.D. 867.

S. MALCOLM III., *K. of the Scots*; A.D. 1093.

S. HOMOBONUS, *C. at Cremona*; A.D. 1197.

S. DIDACUS, *C., O.M. at Alcala in Spain*; A.D. 1463.

S. STANISLAS KOTSKA, *C., S.F. at Rome*; A.D. 1568.

SS. ANTONINUS, ZEBINAS, AND OTHERS, MM.

(A.D. 308.)

[Roman Martyrology. Authority:—Eusebius, Hist. Eccl. lib. viii. c. 9.]



ANTONINUS, a priest, Zebinas, and Germanus, Christian laymen, were brought before Fermilian, at Cæsarea, in the persecution of Maximinus, and were executed with the sword on November 13.

On the same day Eunathas, a woman of Scythopolis, a professed virgin, was brutally scourged, stripped to her waist, and beaten in this condition through the streets. She was then brought back to the magistrate, who condemned her to be burned alive.

¹ Prosper, Chron. ann. 441.

S. BRICE, B. OF TOURS.

(A.D. 443.)

[Roman and Gallican Martyrologies. Usuardus, Ado, Florus, Wandelbert, &c. Anglican Reformed Kalendar. York, Hereford, and Sarum Kalendars. The translation on April 7. Authorities :—Mention in the Life of S. Martin by Sulpicius Severus, and S. Gregory of Tours, Hist. lib. x. c. 31.]

S. BRICE—Brictius in Latin—was brought up from infancy in the monastery of S. Martin, near Tours. According to popular tradition he was the son of the Count of Nevers, and by order of his father was exposed in his cradle on the Loire. Martin rescued and adopted him.

Brice did not appreciate the perfection of his master. One day a sick man came to see Martin, and asked of Brice, then a deacon, where the saint was. "The fool is yonder," answered the deacon, "staring at the sky like a man distraught."

Afterwards Martin called Brice to him, and said, "So I am a fool?" Brice was confounded. "I have prayed for you," said S. Martin; "you will become bishop of Tours, but your lot will not be a peaceful one."

Brice laughed, and said, "I thought he was out of his mind, and now I am sure of it."

One day S. Martin rebuked Brice for buying horses and slaves at a high price, and even providing himself with beautiful young girls. Brice was furious, and said, "I am a better Christian than you. I have had an ecclesiastical education from my youth, and you were bred up amid the licence of the camp, and now in your old age you indulge in all sorts of foolish ascetic practices, and are a prey to hallucinations." He repented after a few moments, and returned and flung himself at the feet of his master, and asked his pardon.



S. BRICE. After Cahier.

Nov. 13.

"Afterwards," says Sulpicius Severus, who lived at the time, and knew Brice, "this same Brice was convicted of great crimes, but the saint (Martin) could not make up his mind to depose him from the priesthood, lest it should look as though he were revenging his private wrongs on him. But he often repeated, 'If Christ endured Judas, why not I Brice?'"¹

On the death of S. Martin, Brice, probably on account of his birth and wealth, was elected to succeed him in the see of Tours.

As bishop he apparently showed little improvement, and gave great scandal. Lazarus, bishop of Aix, accused him before several councils, but did not obtain his condemnation. At last a gross outrage on morals was attributed to him, and caused his flight. A nun gave birth to a child, and confessed that she had been seduced by Brice. S. Gregory of Tours says that when the child was brought to Brice, and he was accused of being its father, the bishop asked the child—then a month old—whether this charge were true, as if the infant were likely to know who was its father. The babe uttered a sound which was taken to be a "No." But the people were not convinced, and asked that the babe should say who was its father, if Brice was not. The bishop declined to carry the miracle further, and he either ran away from Tours, or was deposed. A priest named Justinian was elected in his room. On the death of Justinian, Armentius succeeded him. Brice resided in Rome till the death of Armentius, and then ventured back to Tours to reclaim his episcopal throne. He was allowed to reascend it; so many years had passed, that the accusations against him were forgotten or disregarded, and he occupied it for seven years. He died, after having been nominally bishop for forty-seven years, the greater portion of which time he had spent in exile. In his

¹ Sulpi. Sever. Dialog. iii. 29.

old age, when the fires of youth had burned themselves out, he acquired the character of a saint, and when no evidence was procurable to establish the charge which had been made against him, it was charitably regarded as a calumny.

S. COLUMBA, V.M.

(DATE UNCERTAIN.)

[Venerated anciently at S. Columb Major and S. Columb Minor in Cornwall. On Oct. 23 in "A Memorial of British Piety, or a British Martyrology," by Challoner, London, 1761. At S. Columb on the Sunday after Nov. 13, which is no doubt the day on which her festival was anciently observed there.]

CAMDEN says that S. Columba was "a very pious woman and a martyr," on the authority of an old Life which was shown him by one Nicolas Roocarrock,¹ and Edmund Gibson, in the third edition of Camden, adds that he had seen this Life in Latin, translated from the old Cornish.² In the patent for the fair at S. Columb's, on the first Thursday after the 13th November, she is called "Sancta Columba, virgo et martyr," and her feast day is kept on the Sunday after the fair. Whittaker says she was put to death by a heathen king of Cornwall, who resided at the time at Trekyning, near S. Columb.³

The popular tradition is that the church is built on the scene of her martyrdom.

¹ "Britannia," edit. Gough, i. p. 6; epist. i. p. 91.

² "Britannia," ed. 3, i. p. 22.

³ "Ancient Cathedral of Cornwall," ii. p. 89.

S. MACHAR, B.

(END OF 6TH CENT.)

[The Kalendar of David Camerarius on this day. In Dempster on Nov. 12 and Jan. 15. In Adam King's Kalendar on Nov. 12. The Aberdeen Breviary on the same day. Authority:—The Life in the Lessons of the Aberdeen Breviary. The Life of S. Columba by Marius O'Donell. See also Reeve's Adamnan.]

S. MACHAR, called also Mauricius and Mochumma, was the son of Fiachna, prince of Ulster, and his wife Finchœmia. He was baptized by S. Colman, who named him Mocumma. He early exhibited signs of sanctity, and angels are said to have sung sweet songs round his cradle, lulling the little child to sleep and dreams of Paradise. His brother died, and was placed in the bed of Machar; the sanctity of the future bishop restored warmth to the dead flesh of the boy, and he sat up.

Machar placed himself under S. Columba in Hy, or Iona, and was sent to convert the inhabitants of the island of Mull. There he healed seven lepers, and turned to stone a boar which rushed forth against him.

He was ordained bishop, and sent among the Picts with twelve companions, and ordered by S. Columba to stop where a river took the form of a pastoral staff. Having found such a spot, he built a church, and preached the Word with great success. It is said that he accompanied S. Columba to Rome, and that S. Gregory gave him the name of Maurice, and appointed him to the vacant episcopal throne of Tours. On reaching Tours with his master, the people they found were ignorant of where S. Martin lay. S. Columba promised to find the body if he were given a relic from it. He prayed, discovered the remains of S. Martin, and carried off the

missal of the saint which lay with the body. Maurice remained at Tours as bishop, and ruled the diocese three years and a half. Then, after a glorious vision of Christ, S. Columba, and S. Martin, he died, and was buried at Tours.

This story deserves no credit. S. Columba never went to Rome or to Tours. S. Gregory the Great was made Pope in 590, and S. Columba died in 597. He was far too old and infirm to have made such a journey in the last years of his life. The church of Tours knows nothing of a Bishop Maurice.

Mochumma, as we learn from O'Donell's *Life of S. Columba*, accompanied the abbot from Ireland when banished by the Synod of Teilte, in 562. In vain Columba represented to him that he ought not to abandon his parents and native soil. "It is thou," answered the young man, "who art my father, the Church is my mother, and my country is where I can gather the largest harvest for Christ." Then, in order to make all resistance impossible, he made a solemn vow aloud to leave his country and follow Columba. "I swear to follow thee wherever thou goest, until thou hast led me to Christ, to whom thou hast consecrated me." It was thus, says his historian, that he forced himself, rather than offered himself, as a companion to the great exile, in the course of his apostolical career among the Picts, and he had no more active or devoted auxiliary.

There are two parishes in Aberdeen bearing his name, and Macker's Haugh in Kildrummie. That he was a bishop is possible, that he preached in Mull and in Aberdeenshire is probable. Dochonna and Tochannu are forms of his name.

S. DEVINIC, B.

(END OF 6TH CENT.)

[Dempster's Scottish Menology, Adam King's Kalendar, and that of David Camerarius. Aberdeen Breviary.]

THE Aberdeen Breviary says : "When the blessed fathers, Columba and Mauricius (Machar), were preaching in Scotland, a very old man named Devinicus also flourished there. He divided the work of the ministry between himself and Mauricius, going to the province of Caithness while Mauricius went to the Picts. S. Mauricius said, 'Now again we shall be joined. In life celestial we shall unite for ever and rejoice with Christ. But there is one thing that I desire, that when death comes, my body may be brought hither to be buried.' The saint agreed, and Devinic went to the people of Caithness preaching the Word. At length Devinic came to die, and told them to take his body to one of the churches of Mauricius, mindful of his old engagement. And this was done. The following night S. Mauricius saw angels descending on the church where the holy body lay, and said, 'A guest cometh, to whom we must pay honour ;' but on coming they found not his body, for they who carried it, wishing to rest, had borne it to a place called Crostan. There they held vigil, and then brought it to a place called Banquokory Devynik, where a church was raised in his honour."

Criech was probably dedicated to this saint, but his name has suffered corruption into S. Teavneck. At Methlich is S. Denick's fair, on the second Tuesday in November. S. Devinick's well is on the opposite side of the Ythan. Bishop Forbes suggests that S. Devinic may be the saint to whom Landevedneck, near the Lizard Point, in Cornwall,

is dedicated. But this can scarcely be. The knowledge of the apostle of Caithness could not well have reached Cornwall and Brittany, in which province is also a church with the same dedication, Lan Devenach. The saint commemorated in Cornwall and Brittany is probably S. Dyfynog, son of Medrod ab Cawrdaf ab Caradog, whose church was in Brecknockshire, and his festival February 13.

S. MAXELLEND, V.M.

(7TH CENT.)

[Gallican Martyrologies. Authority :—A Life written after 1070.]

MAXELLEND, a maiden of the neighbourhood of Arras, daughter of Humolin and Ameltrude, persons of rank, devoted herself early to the religious life. A young noble named Hardwin asked her hand of her parents, and they promised her in marriage, regardless of the protestations of the maiden. "If you desire to serve God," they said, "is it not possible to do so in the state of marriage?" "I have resolved to dedicate myself to a life of virginity," she answered, "and nothing shall turn me from my purpose." They disregarded her protest, and made everything ready for the marriage. The day came; Hardwin arrived with his relations and followers, and found a stubborn bride, who would not be forced to accept him. In vain did her father storm and threaten, in vain did Hardwin entreat, and then rage with disappointment. She was inflexible, and the intended bridegroom was obliged to retire baffled and offended.

Shortly after Humolin and his wife left home to attend a feast at the house of one of their friends, and took with them all their servants, leaving Maxellend alone with her nurse. It was arranged between them and Hardwin that he should

carry the girl off by force, and it was thought that when humbled she would no longer refuse to give him her hand. Accordingly the young man came to the house with a party of followers, and sought admission. Maxellend hid herself in a chest, and implored her nurse not to reveal her hiding-place. Hardwin broke in and ransacked the house. The box was opened, and the screaming maiden drawn out. She struggled, fought, wrenched herself away, was caught again, defended herself with desperation, and so successfully, that Hardwin, in a fit of ungovernable rage, struck her such a blow that he killed her. His attendants, aghast at what he had done, ran away. She was buried first at Caudry. Her relics were translated by S. Vindician, bishop of Cambrai. Clement X., in 1671, granted a plenary indulgence in perpetuity to all members of a confraternity formed under her patronage on the day of admission of a member, on every 13th November, and at the moment of death. The relics of S. Maxellend are still shown at Caudry.

S. NICOLAS I., POPE.

(A.D. 867.)

[Modern Roman Martyrology, inserted by Baronius. Authorities :—
Life by Anastasius the Librarian and his own Letters.]

NICOLAS I., a Roman by birth, was brought up piously from early childhood by his father, Theodosius. He was ordained subdeacon by Sergius, and deacon by Leo. On the death of Pope Benedict, he committed the body to the tomb with many tears. The bishops and clergy assembled in the church of S. Dionysius after long consultation elected him; Nicolas fled and hid in the Vatican, and was drawn from his place of concealment, and in spite of his remon-

stances and protests, was raised to the apostolic throne. The Emperor Louis was then in Rome. It is said that he was the nominee of the emperor, and not favoured by the clergy.¹ "At least three great events signalized the pontificate of Nicolas I.," says Dean Milman: "the strife of Photius with Ignatius for the archiepiscopal throne of Constantinople; the prohibition of the divorce of king Lothair from his queen Theutberga; and the humiliation of the great prelates on the Rhine, the successful assertion of the papal supremacy, even over Hincmar, archbishop of Rheims. In the first two of these momentous questions, the contest about the see of Constantinople, and that of Lothair, king of Lorraine, with his wife Theutberga, Nicolas took his stand on the great eternal principles of justice, humanity, and sound morals. These were no questions of abstruse and subtle theology, nor the assertion of dubious rights. In both cases the Pope was the protector of the feeble and the oppressed, the victims of calumny and of cruelty. The bishop of Constantinople, unjustly deposed, persecuted, exiled, treated with the worst inhumanity, implored the judgment of the head of Western Christendom. A queen, not only deserted by a weak and cruel husband, but wickedly and falsely criminated by a council of bishops, obtained a hearing at the Court of Rome; her innocence was vindicated, her accusers punished, the king himself compelled to bow before the majesty of justice made venerable by religion. If in both cases the language of Nicolas was haughty and imperious, it was justified to the ears of men by the goodness of his cause. The lofty supremacy which he asserted over the see of Byzantium awoke no jealousy, being exerted in behalf of a blameless and injured prelate. If he treated the royal dignity of France with contempt, it had already become contemptible in the eyes of mankind; if he annulled by his

¹ Prudent. Trecens. ap. Pertz, i. 142.

own authority the decree of a national council, composed of the most distinguished prelates of Gaul, that council had already been condemned by all who had natural sympathies with justice and with innocence."¹ But Nicolas I., if he did not promulgate, at least accepted and acted upon as authentic the Forged Decretals. He gave them the weight of papal sanction, and it was with their aid that he was able to crush Hincmar, who struggled to maintain the independence of the Teutonic Church.

These Decretals were a collection of forged letters and decrees of the twenty earliest popes, from Clement to Melchisedes, and together with the genuine decrees of the popes and councils from Sylvester to Gregory II., were incorporated thirty-nine false decrees, and the acts of several unauthentic councils. In this vast repository of judgments the popes appear as the legislators, guardians, and fathers of the faith throughout the world. It was composed with the design of furnishing the popes with a weapon for crushing those who opposed their most ambitious claims, and a means for exalting them to the highest pinnacle of power in the Church. It was a long, continuous, unbroken series of letters, an accumulated mass of decrees of councils, of which the archives of Rome could show no vestige, which the most cursory investigation among them could demonstrate to be false. Nicolas certainly is guiltless of their fabrication, but he cannot be cleared of the charge of employing them, appealing to them as genuine, when he must, or ought to have known that they were a wicked invention. In his letters one year he showed no knowledge of their existence, in those of the following they are triumphantly claimed, and he thus gave his deliberate sanction to this gross historic fraud, the true character of which a few hours of study in the papal archives would have proved.

¹ "Latin Christianity," book v. c. 4.

Nicolas died in November, 867, and was buried before the gates of the basilica of S. Peter. A later writer thus gives his estimation of his character: "Since the days of Gregory I. to our time sat no high priest on the throne of S. Peter to be compared to Nicolas. He tamed tyrants and kings, and ruled the world like a sovereign; to holy bishops and clergy he was mild and gentle; to the wicked and unconverted a terror; so that we may truly say that a new Elias arose in him."¹

S. STANISLAS KOTSKA, C., S.J.

(A.D. 1568.)

[Roman Martyrology on Aug. 15. Beatified by Clement VIII. in 1604; an office in his honour granted to the churches of Poland by Paul V. This privilege granted to the Society of Jesus by Clement X., who fixed his festival for Nov. 13. Canonized by Benedict XIII. in 1727. Authorities:—A Life by P. J. Dordéans, S.J., Paris, 1672; another by Francis Succini, S.J., Ingolstadt, 1609. "*Compendium Vitæ, virtutum necnon actorum, in causa canonisationis B. Stanislai Kotskæ*," Romæ, 1726. "*Vie de S. Stanislas Kostka, composée en italien, par le P. Cepari, tr. en français par Calpin*," Paris, 1816. "*Philosophia sacra, seu Vita S. Stan. Kotskæ, auct. Paulo Zettle*," Dilingen, 1715. "*Vie de S. Stanislas Kostka, S.J. Trad. libre de la vie italienne de Bartoli: enrichie de nouveaux documents, par le P. Pouget, S.J.*," Toulouse, 1855. "*S. Stanislaus, S.J., ætate juvenis, sanctitate consummatus, nuper inter sanctos relatus*, . . . a P. Ant. Franc. Mariani, S.J., italice conscript., et latinum trad.," Munich, 1727. "*Stanislas Kostka, modèle de sainteté* . . . par le P. Pascal di Mattei, S.J.; trad. de l'Italien;" Paris, 1857.]

STANISLAS KOTSKA, or Kostka, was the son of John Kostka and Margaret Kiska, of Polish noble family. He was born in 1550 in the castle of Kotskoff, belonging to his father. At the age of thirteen his father sent him to Vienna with his elder brother Paul, to study in the Jesuit college.

¹ Regin. Chron. Pertz, i. 579.

Paul was a frank, gallant youth, loving active exercise and healthy amusement ; Stanislas, delicate of constitution, and of a shrinking disposition, loved solitude, study, and brooding over his fancies. Paul could not understand a character the reverse of his own, treated him as a milk-sop, and was discourteous and rough with Stanislas, trying to force him into company, and to take healthy exercise. He was provoked by his brother's reticence, his scourging of himself and fasting, when his health required nourishing food, by his perpetual gravity, when he himself was disposed to be merry. Stanislas fell ill with what appears to have been brain-fever, and became delirious. In his delirium he thought he saw a black dog running about the room, and jumping at his throat. He shrieked, and made the sign of the cross, and battled with his hands against the imaginary beast. Stanislas thought he was dying, and as he and his brother lodged among Lutherans, he fancied that he would be allowed to die without the Holy Communion. Bilinski, the tutor of the two boys, afterwards canon of Posla, would not of course have suffered this ; he saw that Stanislas was not as ill as he imagined, and deferred sending for the priest. But the notion having entered his head, vexed his excited, fevered brain, and gave occasion to his believing that he saw S. Barbara come to him, accompanied by two angels, and communicate him. He cried out to his tutor to worship the Sacred Presence, and Bilinski, with intention of humoring a sick fancy, knelt down. Afterwards Stanislas thought that the Blessed Virgin appeared to him, and put the child Jesus on the bed to play with him. On his recovery he determined to join the Jesuit Order, but the Provincial at Vienna, Father Magius, did not dare to receive him. He then wrote a note stating his intentions, and ran away to go to Father Canisius, Provincial of North Germany, at Augsburg. His brother pursued him, but Stanislas managed to

evade him. On his way to Augsburg, he entered a church, thinking it was Catholic, to receive the Holy Eucharist, but found to his disappointment and disgust that he was among Lutherans. He believed, however, that an angel came from heaven and miraculously communicated him.

The vigorous exercise, the fresh air, dissipated the remains of the malady which still clung to him, and he arrived in good condition at Augsburg. Hearing that Father Canisius was not there, but at Dillingen, he went thither, and presented himself before him as candidate for the honour of the novitiate. Canisius, to try his vocation, ordered him to wait at table on the pensioners of the college, and sweep out their rooms. He did so without objecting, and with a great spirit of enthusiasm. Canisius, finding it impossible to conceal him there, to put him beyond the pursuit of his parents, sent him to Rome. He made the journey on foot with two companions, and probably enjoyed thoroughly the expedition over the Alps, threading the beautiful valleys between Füssen and Innsbruck, by Reutte and Nassereit, and then crossing the Brenner and descending the valley of the Adige, catching the weird Dolomite peaks on the East, as he came upon Botzen. On reaching Rome he was received by S. Francis Borgia, then General of the Order, and was given the habit on the feast of SS. Simon and Jude 1567, when aged seventeen.

His father was greatly incensed, not only against his son, but also against the Jesuits, for having smuggled the boy out of his reach. He wrote an angry letter to Stanislas, and told him that should he return to Poland, he would have him ironed and put under ward. Stanislas, in the fervour of his profession, replied that he was happy where he was, and had no intention of returning. The trudge on foot from Vienna to Augsburg, and the further walk over the Alps, had done wonders for his health, and set him up for a while.

But he weakened himself again by his fasting, by scourging his back till the blood flowed, and by denying himself necessary sleep. The consequence was that his naturally delicate constitution gave way before he had been a year in the novitiate. He fell ill on August 9, and died on the 14th August, 1568, at the age of eighteen, after having spent ten months in his novitiate.

The room which he occupied in S. Andrew's College at the Quirinal is now transformed into a chapel in his honour. Where he died is a statue of him in coloured marbles by Legros, a French sculptor, representing him on his bed. The head and hands and feet are in white marble, the cassock in black, and the bed and pillows in yellow marble. The monument is in bad taste. An authentic portrait of S. Stanislas is kept in a room adjoining. His relics are preserved in the church under an altar, in an urn of lapis-lazuli.

A chapel was built in his honour in Poland, and Clement VII. granted ten years' and ten Lent indulgences to all who should visit it. S. Stanislas is represented in art as miraculously communicated by an angel, bearing a lily, and vested in cassock and short surplice, or receiving the child Jesus from the Virgin Mother.



November 14.

SS. CLEMENTIUS, THEODOTUS, AND PHILOMINUS, *MM. at Hera-
clea.*

S. SERAPION, *M. at Alexandria*; A.D. 249.

S. VENERANDUS, *M. at Troyes in France.*¹

S. HYPATIUS, *B.M. of Gangra*; A.D. 325.

S. DUBRICIUS, *Abp. of Caerleon*; circ. A.D. 524.

S. SAENS, *Ab. of Jumiege*; A.D. 689.

S. LAURENCE, *Abp. of Dublin*; A.D. 1180.

S. SERAPION, *M. at Algiers*; A.D. 1240.

B. ELIZABETH BONA, *V. at Reutte in Tyrol*; A.D. 1420.

S. SERAPION, M.

(A.D. 249.)

[Roman Martyrology. Usuardus, Ado, &c. Authority :—The Epistle of Dionysius of Alexandria to Germanus, in Eusebius, Hist. Eccl. vi. 41.]



ERAPION, an inhabitant of Alexandria, was taken in his house, in the great persecution of Decius, when Apollonia, Julian, Epimachus, and others suffered in the same city. After having been most barbarously tortured, his limbs were broken, and he was thus flung headlong from his window in an upper story into the street, where he died.

S. HYPATIUS, B.M.

(A.D. 325.)

[Roman Martyrology. By the Greeks on Nov. 13. Authority :—The Greek Menology.]

S. HYPATIUS, bishop of Gangra in Paphlagonia, attended

¹ Under Aurelian, say the Acts, but as he did not persecute, probably under Marcus Aurelius. The narrative of his passion is not trustworthy.

the Council of Nicæa, and on his return was stoned to death by the Novatians.

S. DUBRICIUS, ABP.

(ABOUT A.D. 524.)

[On this day in Wales; the translation of his body on May 29. Authority:—A Life by Benedict, monk of Gloucester, written after 1170, in Wharton's "*Anglia Sacra*." Mention in the Lives of S. David, S. Illtyd, and S. Gwynllyw.]

DYFRIG, or in Latin Dubricius, was born either on the banks of the Gwain near Fishguard in Pembrokeshire, or at Mochros on the Wye in Herefordshire, probably at the latter. His father's name was Pabiali, son of Brychan, king of Brecknock, and his mother's name was Eurddyl, daughter of Peiban, a chief in Wales. He founded a monastery at Hnllan on the Wye, where he spent seven years, and then moved to Mochros. Hnllan is Hentland in Erchenfield, and Mochros is now Moccas in the same district, and not many miles distant. It is not very clear when he was consecrated bishop of Llandaff, but it was certainly after 470. He was raised to the archbishopric of Caerleon, which he held along with the bishopric of Llandaff, 490. He was present at the Synod of Llanddewi-Brefi, according to the Life of S. David by Rhyddmarch; that synod was held before 569, and S. Dubricius was certainly dead then. Rhyddmarch's account of the synod is purely fabulous, and is directed to the establishment of the apocryphal supremacy of S. David and his see over the entire British Church. According to him, the synod agreed that he should be archbishop and metropolitan who could preach so as to be heard of all. Every bishop failed, and then Dubricius and Diniol

went in search of David, whose powers of lung were so great that his voice could be heard distinctly by all.¹

He retired to the island of Bardsey in his old age, and there died. Dugdale and others pretend that he was bishop of Warwick, and founded a church dedicated to All Saints where Warwick Castle stands, and an oratory at Guy's Cliff. There is not a shadow of evidence worth anything to support this assertion.

S. Dubricius was exhumed and translated in 1120, by Bishop Urban of Llandaff.

S. LAURENCE O'TOOLE, ABP. OF DUBLIN.

(A.D. 1180.)

[Roman Martyrology. Canonized by Honorius III. in 1226. Authority :—A Life written by a Canon of Eu shortly after his death, in Surius, Vit. SS. Nov. 14.]

LORCAN O'TUATHAL, or, as he is generally called, Laurence O'Toole, was the youngest son of Muriartach (Murtough) O'Tuathal, prince of Imaly in the present county of Wicklow. His mother was of the equally great family of the Hy-Brins. Lorcan remained with his parents till he was about ten years old, when he was given as a hostage by his father to Dermot MacMurrough, king of Leinster. He was a brutal prince. In 1135, to please one of his followers, he took the abbess of Kildare from her convent and delivered her over to his pleasure. The people of Kildare rose to rescue her, but without success, for a hundred and fifty of them were killed by Dermot's soldiers. He put out the eyes of Muirkertach,

¹ The date of the synod is generally fixed at 519, so as to allow of Dubricius being present at it. But the only authority for the two synods of Llandewi-Brefi is Rhyddmarch, and he admits that all records were lost. Some penitential canons passed at it have, however, been preserved, and come to us from Brittany. See Stubbs and Haddan, "Councils and Eccl. Doc." i. p. 116-18.

chief of Wicklow, and seventeen other lords. Murtough O'Toole heard that Dermot was treating his son badly, that he had sent him to a barren bog, and given him insufficient food. He seized on twelve of Dermot's soldiers and threatened to put them to death if his son were not restored to him. Dermot, alarmed at the menace, transferred Laurence to the care of the bishop of Glendalough. The bishop kept him twelve days, and then delivered him up to his father. Murtough took Laurence with him and went to Glendalough, and asked the bishop to determine, by casting of lots, which of his sons should be devoted to the ecclesiastical estate. Laurence laughed, and asked what was the use of casting lots when he was willing to become a clerk. His father gladly permitted him to remain with the bishop of Glendalough and receive training for the priesthood. He was then aged twelve. Murtough O'Toole was afterwards put to death by Dermot.

When Laurence was twenty-five, he was elected abbot of the monastery of Glendalough. He was profuse in his alms, and the riches of the abbey were not sufficient to satisfy his ambition to give, and the readiness of the poor to receive. After having been abbot four years, the bishop of Glendalough died, and the office was offered to Laurence, who, however, refused it. Some years later, Gregory, archbishop of Dublin, died, and then Laurence was forced to accept the archiepiscopal see. Laurence devoted himself to the care of his diocese, and was strict in requiring the church offices to be regularly and punctually celebrated. He lived a self-denying life, taking only bread and water on Fridays, and wearing a hair-shirt next his skin. From thirty to sixty poor were fed daily by his bounty. Whenever he was able, he retired to Glendalough, to enjoy the repose of meditation and prayer.

The cruelties and violence of Dermot MacMurrough, king

of Leinster, led to his being driven from the country by a league of princes and chiefs under Roderic O'Connor, the head king of Ireland. Dermot fled to Henry II. of England for assistance. At the commencement of his reign Henry had obtained from Pope Adrian IV. a bull granting him the right "to enter the island of Ireland, to subject the people to obedience of laws, to eradicate the seeds of vice, and also to make every house pay the annual tribute of one penny to the blessed Peter." England was ambitious, Rome was impecunious, and the plunder of Ireland was at once to satisfy English ambition and to replenish the empty coffers of Rome. Henry was, however, just then much too occupied with his own affairs to attempt the invasion of Ireland. The bull had been granted in 1155. It was in 1168 that Dermot fled from Ireland to Bristol, and invoked the aid of Henry to recover his kingdom, little conscious of the deed of gift, whereby his kingdom and those of his enemies had been made over by the Pope to the crown of England. Henry received Dermot "into the bosom of his grace and benevolence," and invited his nobles to undertake an expedition to Ireland to redress the wrongs of Dermot, and enrich themselves. For some time Dermot failed in his efforts to obtain assistance. After some fruitless negotiations with the needy and lawless adventurers who thronged the port of Bristol, he applied to Richard Strongbow, Earl of Pembroke. Strongbow agreed to assist him on condition that he should receive the hand of Eva, daughter of Dermot, and should succeed him on the throne of Leinster. Strongbow was accompanied by Maurice Fitzgerald and Robert Fitzstephen, sons of Nesta, mistress of Henry I., and now wife of Gerald, Lord Carew, governor of Pembroke. We need not follow the history of the invasion. Strongbow and his bride passed to church in Waterford over the bleeding bodies of the dying and the dead, who had been massacred by the savage soldiers the

day before. Then he marched against Dublin. The inhabitants commissioned their archbishop, S. Laurence O'Toole, to make terms with Dermot. While the discussion was pending, the English broke into the city and commenced a merciless butchery of its inhabitants. When the archbishop returned, he heard cries of misery, and groans of agony in all quarters, and it was not without difficulty that he succeeded in arresting their wanton slaughter. Dermot MacMurrough died at Ferns in 1171, of a painful disorder. Strongbow at once proclaimed himself king of Leinster, by right of his wife Eva. All appeared to promise well for the object of his ambition, when he received a sudden summons from Henry to return to England. He disregarded the command, and sending an apology and explanations to the king, remained in Ireland. S. Laurence, probably not aware of the papal grant of Ireland, and that he was opposing the will of the Vicar of Christ, endeavoured to unite the national chiefs and rally the national army against the invaders. His words appeared to have some effect. Strongbow threw himself into Dublin; but he soon found himself landlocked by an army, and enclosed at sea by a fleet. Roderic O'Connor commanded the national forces. S. Laurence O'Toole was in his camp, and strove to animate the men by his exhortations and example. The Irish army contented themselves with a blockade, and the besieged were soon reduced to extremities from want of food. Strongbow offered terms of capitulation through the archbishop. While these negotiations were in progress, Strongbow suddenly burst out of Dublin. The Irish army was totally unprepared for this sortie; they fled in panic, and Roderic, who was bathing in the Liffey, escaped with difficulty.

In October, 1171, Henry II. landed in Ireland, with five hundred knights and four thousand men-at-arms, to take to himself the kingdom granted him by the Holy See, and reap

the result of the victories of the Earl of Pembroke. The Irish princes, unable to resist him, submitted without a blow, and took oaths of allegiance.

In 1175, Laurence was at Windsor on affairs concerning his Church, and witnessed the agreement between Roderic O'Connor and King Henry. At the same time Henry exercised the first act of his authority in appointing the Irish bishops, by naming to the vacant see of Waterford, one Augustine, an Irishman, whom he sent to the archbishop of Cashel for consecration. Laurence went on to Canterbury, and was there nearly killed by a madman, who ran upon him with a club and beat him on the head whilst he was saying mass. Laurence was able to finish mass, though his head bled, and he was almost stunned. The lunatic would have been hanged, had not S. Laurence interceded for his life.

Strongbow died at Dublin, in June, 1176. It was of the highest political importance that his death should not be known till some one was present to occupy his place. His sister, Basilia, accordingly wrote to her husband, Raymond Le Gros, at Limerick: "Know you, my dear lord, that the great tooth in my jaw, which was wont to ache so much, is now fallen out; wherefore if you have any love or regard for me, or for yourself, you will not delay to hasten hither with all speed." Raymond understood her meaning, hastened to Dublin, and then announced the death of Strongbow. The dead earl was buried by S. Laurence in the cathedral of Christ Church at Dublin. In 1179, S. Laurence O'Toole and five other Irish bishops, were at the third Lateran Council at Rome. On their way through England they were obliged to take oaths that they would not act in any way prejudicial to the king or his kingdom. The Pope treated S. Laurence with great kindness, and gave him a bull, in which he confirmed the rights of the see of Dublin,

and its jurisdiction over the suffragan sees of Glendalough, Kildare, Ferns, Leighlin, and Ossory. He also appointed him his legate throughout Ireland.

On his return to Ireland S. Laurence applied himself with fervour, not only to the care of his diocese and province, but likewise to the duties of his apostolic legation. He sent in one year a hundred and forty ecclesiastics convicted of immorality to Rome, to obtain absolution there, so that their cases must have been of extreme grossness, as all ordinary crimes could have been absolved by him. These were scandals of a new kind in Ireland, introduced by the Norman clergy, who flocked over to receive the good benefices in Ireland. "Such," says Dr. Lanigan, "were the missionaries, who, according to the wish of Adrian IV., were to establish pure religion and sound ecclesiastical discipline in Ireland."¹

S. Laurence continued his unbounded charities, and during a famine which lasted for three years, gave daily alms to five hundred poor persons, besides supplying some three hundred more with clothes and other necessities.

In 1180 he went to England to settle a dispute between Roderic O'Connor and Henry II. But Henry refused to see him. He therefore passed over into Normandy, waiting an opportunity for smoothing the wrath of the king. He fell ill almost directly, and died at Eu, crying in Irish, "O foolish, senseless people! what are you now to do? who will cure your misfortunes? who will heal you?"

Relics in the parish church at Eu.

¹ "Irish Eccl. Hist." vol. iv. p. 243.

November 15.

- S. FELIX, *B.M. of Nola in Campania*; circ. A.D. 254.
 S. EUGENIUS, *M. at Paris*; circ. A.D. 286.
 S. CARNEUS, *M. at Dinan in Brittany*.
 SS. GURIAS, SAMONAS, AND ABIBUS, *MM. at Edessa*; A.D. 299.
 S. PAVIN, *Ab. at Le Mans*; A.D. 583.
 S. LEONTIUS II., *B. of Bordeaux*; A.D. 585.
 S. MACLOVIUS, *B. of Aleth in Brittany*; A.D. 627.
 S. DESIDERIUS, *B. of Cahors*; A.D. 654.
 S. PERONNA, *V. at Mortagne in Le Perche*; A.D. 730.
 S. LUPERIUS, *B. of Verona*; circ. A.D. 800.
 S. LEOPOLD IV., *Margrave of Austria*; A.D. 1136.
 B. ALBERTUS MAGNUS, *Abp. of Ratisbon*; A.D. 1280.¹
 S. GERTRUDE, *V. Abb. of Heldelf in Saxony*; A.D. 1334.

SS. GURIAS, SAMONAS, AND ABIBUS, MM.

(A.D. 299.)

[Modern Roman Martyrology. Greek Menæa and Menologies on the same day. Authority:—An Oration by Arethas, B. of Cæsarea in Cappadocia. Also two Orations by James, B. of Sarug, in Assemani, *Bib. Orient.* i. p. 329, and Metaphrastes.]



IN the persecution of Diocletian, Antoninus, governor of Edessa, arrested Gurias and Samonas, two Christians of that city, and thrust them into prison. On their refusal to sacrifice to the gods, he wrote to Diocletian to know what he had better do. The emperor ordered Musonius, prefect of Antioch, to go to Edessa, and try the glorious confessors of Jesus Christ. Musonius accordingly went thither, and Gurias and Samonas were brought before him. As they refused to burn incense to Jupiter, he had each suspended by one hand, with a stone

¹ Only in the Dominican Martyrology.

attached to the feet. They hung thus without crying out for several hours. When they fainted, they were cast into the barathrum of the prison, where the sewers discharged their foul contents. In this fetid hole, without light or sufficient food, they were kept during three days. On the 10th of November they were again brought before the magistrate. They manifested such firmness that the prefect lost his temper, and gave orders that Samonas should have his knee bent, a strap of iron passed round his thigh and shin so as to hold the leg bent, and then that the martyr should be hung up by the foot of the bent leg, and an iron weight attached to the other. This command seemed so cruel even to the executioners that they urged Samonas to escape the infliction of it, by sacrificing to the gods. Gurias was not thus treated : he was a man of a delicate frame and constitution, and the sufferings he had already undergone had almost killed him. After Samonas had endured the horrible agony some while, Musonius ordered them both to be decapitated, and this order was immediately executed, November 10th, about the year 299.

Several years after, under Licinius, Abibus, deacon of Edessa, finding that Licinius was determined on persecuting the Christians, and that his officers were seeking him, delivered himself up to Theotechnus, one of them. Theotechnus bade him quietly run away and hide, as he did not want to be forced to deliver him up ; but Abibus, thirsting for martyrdom, refused to do so. Theotechnus was obliged therefore to lead him before Lysanius, the governor, who ordered him to be burnt alive. When the fire went out, his mother drew from it his half-consumed body, and buried it with those of Gurias and Samonas.

S. MACLOVIUS OR MALO, B.

(A.D. 627,)

[Roman, Benedictine, and Gallican Martyrologies. Sarum, York, Hereford, and Anglican Reformed Kalendars as S. Machutus. The Translation at S. Malo on July 11. Authorities:—A Life by Balderic of Angers (d. 1131), without name of author, in Mabillon, *Acta SS. O.S.B. t. i.* Another Life by Sigebert of Gemblours, written between 1076-99, in Surius. Also the old MS. *Legendaries of the Churches of Nantes, Leon, Treguier, and Follgoat*, from which Albert Le Grand compiled the Life in his "*Vies des Saints de Bretagne*," some of which are now lost. There is also a fragmentary Life of S. Maclovius in Boscius, *Bibl. Floriac.*]

S. MALO,¹ called variously in Latin S. Maclovius and S. Machutus, was a native of Wales, the son of Caradog ab Ynyr Gwent, by Derwela, a sister of Amwn Ddu. S. Samson of Dol was a son of Amwn Ddu, by Anna, daughter of Meurig ab Tewdrig; and S. Maglorius, who succeeded S. Sampson, was son of Umbrapel, a brother of Amwn Ddu. S. Tathan, another son of Amwn Ddu and Anna, was the spiritual director of Caradog, the father of S. Malo. The saint was born at Caer-gwent, in Monmouthshire, when both his father and mother were advanced in age. He is said to have been given to S. Brendan, abbot of Llancarvan, at the age of twelve, but S. Brendan was never abbot of that monastery; S. Brendan was in Brittany, and founded a monastic establishment at Aleth, and it was there, doubtless, that Malo was trained.

Any one who has been at S. Malo knows the extraordinary rapidity and height to which the tide there mounts. It is a

¹ Also in French S. Maclou. In Welsh Maelog; not, however, to be confounded with S. Maelog, son of Caw, and disciple of Cattwg.



S. MALO, alias MACHUTUS and MACLOVIUS. After Cahier. Nov. 15.

well-known phenomenon connected with the place, and is occasioned by the configuration of the coast.¹

One day S. Malo and some of the boys of the monastery school were playing on the sands, when Malo, feeling tired, lay down on a heap of kelp, and fell asleep. The children returned to school without missing him. The tide rushed over the sands, and rose roaring up the rocks of Aaron and Grand Bey. S. Brendan, alarmed at the disappearance of his pupil, ran out on the rocks and called, but received no answer. S. Malo was not, however, overwhelmed by the waves, says the legend; the sand and kelp on which he lay rose with the tide, and formed an islet, high and dry above the waters. Next morning Brendan went down again to the shore. He saw above the waves the new islet, with Malo reposing on it. The boy called to his master to pass him over his breviary, as he wished to recite his offices. Brendan, full of faith, flung his psalter into the waves, and the tide carried the book to the feet of the disciple

On reaching years of discretion S. Malo received the habit from his master. His virtues aroused the jealousy of some of the other monks. When it was his turn to light the candles for matins, some of them out of malice extinguished every lamp in the dormitory and church. Malo went to the fireplace, and tried to rake out live coals, but they were all dead. Then he put some cinders in his bosom, and hastened to the abbot, and, lo! the warmth of his zeal had kindled the charcoal, and when he took the pieces from his breast they were red and glowing.²

¹ "The tides rise here higher than at any other point in the Channel, viz. to an elevation of forty-five to fifty feet above low-water mark."—Murray's Handbook of France.

² The hymn for his festival mentions these miracles.

"Fluctibus tutus mediis quiescit
Gestat et prunas, nihil inde læsa,
Veste; hic parent famulo Potentis
Ignis et unda."

Next day S. Brendan summoned the mischievous and envious monks before him, but finding them incorrigible, he determined to abandon them, and taking with him S. Malo, he left them by ship, and sailed in search of some solitary islet, in which they might serve God unmolested.¹ But an angel bade them return, and they came back to Aleth, and Malo became bishop of that see. Aleth was an old city on the mainland, at the mouth of the Rance, and the isle of Aaron, now occupied by the town of S. Malo, was then inhabited by a hermit named Aaron. Malo converted the island into a monastery, and filled it with monks.

Many wonderful miracles are told of Malo. He blessed a marble cup, and it was transformed into crystal. A chief, who owed him a grudge, tied the baker of his monastery hand and foot to a stone, and left him on the sands at low water. The tide rose and covered him, with the exception of his head, and the water left a chimney between his mouth and the upper air, by which he was enabled to breathe till the tide fell. S. Malo made a wolf which had eaten an ass belonging to an old woman, carry faggots for her on its back.

However, the perversity of the people, and the opposition of the chiefs in the neighbourhood, obliged Malo to leave his see for a while, and he went to Saintes, where he was well received by the bishop, Leontius,² who gave him a cell at Brie, and there he remained till he was recalled to Aleth.

¹ According to Sigebert, Malo was born "*citra oram Britannici maris*," which may mean that he was born in Brittany, and not in Britain; and some think his father was Count of Gien on the Loire (*Gianum*); but from the Welsh accounts it is clear that he was son of Caradog, brother of Amwn Ddu, and probably born at Caer-gwent. The biographers make him disciple of S. Brendan at Llancarvan, and after the voyage carry him back to Llancarvan, and then to Aleth. But as S. Brendan was abbot of Aleth, and not of Llancarvan, it would seem that Malo on his return from the voyage settled again at Aleth, and that what is said of his having been elected in Wales to the bishopric of Caer-gwent is to be omitted.

² S. Leontius was at the synod of Rennes in 625, and at that of Clichy, the date of which is doubtful. He probably died in 626.

He did not, however, remain long there, but went back to Saintes, and settled at Archambray with some monks he had brought with him from Brittany, and there he died. The relics remained there till the 7th century, when the church of Aleth, or S. Malo, recovered them in a not very creditable manner.

A young man was obliged to fly from Brittany to escape the daggers of his brothers, who sought his estate. He took refuge at Archambray with the sacristan, who kindly received and sheltered him. After some years the youth, thinking he was safe, revisited Brittany, and on going to Aleth, told Bili, the bishop, where he was lodged, how easily he could get hold of the body of S. Malo, and carry it off. Bili urged him to return to Archambray, dissemble his purpose, and on the first opportunity make off with the relics. The young man accordingly went back to his host the sacristan, saying that his life was not yet in security from his brothers, and the sacristan, as readily as before, offered him hospitality. The youth waited till the sacristan was obliged to make a journey, and had left him in charge of the keys, when he packed up the body of the saint, and ran away with it to Aleth, after having prepared himself for the theft by confession and communion. The relics were received with great pomp by the bishop and clergy and people of Aleth, and were divided. One portion was given to the monastery of the isle of Aaron, the other was kept in the cathedral. In 975 they were taken to Paris. They were lost at the Revolution. The only relic that remains is a shoulder-bone a S. Maclou-de-Moiselles, near Versailles.

S. LEOPOLD, C.

(A.D. 1136.)

[Roman Martyrology. Canonized by Pope Innocent VIII. in 1484. Authority :—*Oratio de S. Leopoldi Austriæ marchionis, vita et moribus auctore Jo. Francisco Pacinio, habita, ann. 1484,* in Surius and Pez, *Ser. rer. Austr. i.* pp. 577-93, with a summary of the canonization and the bull of Innocent VIII. The "*Breve excerptum e chron. Rikardi canon. Neuenburg, de S. Leopoldo,*" brought out by Leopoldus Campilitiensis, is a forgery by the editor.]

UNFORTUNATELY there is not sufficient contemporary evidence as to the life of S. Leopold for a biographer to be able to give a full and satisfactory account of it, and though historians of three hundred years after his death have done their utmost by the exercise of their imaginations, and by giving expression to their conjectures under the guise of historic statements, to cover this deficiency of material, still such testimony is of no value whatever to the serious historian, though it may profit the religious romancer.

Leopold IV., margrave of Austria, was the son of Leopold III. and his wife Idda, daughter of the emperor Henry III. His father died in 1096, when he was about nineteen years old, and ten years after he married Agnes, daughter of the emperor Henry IV., widow of Frederick of Saxony, and she became the mother of Conrad, afterwards emperor, and of Frederick, the father of Barbarossa.¹ In 1127 the pious couple built the Cistercian monastery of Holy Cross, near Kahlenberg, where Leopold had his court. They also founded the noble monastery of Neuburg, near Vienna, and endowed it with princely possessions. They also enriched the abbey of Mülk, and began the building of the beautiful

¹ She bore him eighteen children ; his fifth son was the famous chronicler, Otto of Freisingen.

church at Maria-Zell in Styria. The peace of the county was troubled by an invasion by the Hungarians under Stephen II. Leopold marched to the defence of his frontiers, and defeated the invaders. A few years later the Hungarians again attacked Austria, and Leopold again defeated them, this time with such crushing effect as almost to destroy the whole army, and to reduce the king to sue humbly for peace.

When Henry V. died, in 1125, the Bavarians endeavoured to obtain the imperial crown for Leopold, but failed, and the Saxons obtained it for Lothair. Perhaps the most signal testimony to the merits of Leopold and his love of peace is, that in the stirring times of Henry V., when Germany was convulsed with civil wars, and in the reign of Lothair, when the empire was in like manner torn by faction, Leopold is not mentioned by the chroniclers. He took no part in these disputes, he neither sided with the Pope against the emperor, nor with Henry V. against the Pope, and he remained firm in his allegiance to Lothair against the interests of his stepson Conrad.¹ He died, the beloved of his people, on November 15, 1136, and was buried at Kloster-Neuburg. His skeleton, the head crowned with an archducal coronet, resting on a red satin pillow, is exhibited above an altar in the church at Neuburg.

He is represented in margrave's or archduke's apparel, holding a church.

¹ When Henry IV. was excommunicated, and his son Henry incited to take up arms against him by Paschal II., Leopold took part with the son in his unnatural rebellion against his father, but he afterwards did penance to expiate what he felt, in spite of the Papal benediction and sanction, was wrong.

S. GERTRUDE, V. ABSS.

(A.D. 1334.)

[Roman Martyrology on Nov. 15 and 17. By the Benedictines on April 12 and Nov. 12. Authorities :—Her book of Divine Revelations, and Life by Dom. Mige, prefixed to his edition of her work in 1664.]

S. GERTRUDE was born at Eisleben, in Upper Saxony, in 1264. At the age of five she was placed in the Benedictine convent of Rodalsdorf, took the veil, and at the age of thirty, in 1294, was elected abbess. In the following year she went with some of the sisters to Helpede, and became abbess of that monastery. In her youth she had learned Latin, and was well instructed in Holy Scripture, in scholastic and mystical theology. She became a prey to visions and ecstasies. In one of these she thought she saw Christ, who reproached her for studying scholastic theology with such interest, and she thereupon abandoned the subject and devoted herself to the unrestrained enjoyment of her imagination. The visions began about the time when she was growing into womanhood, and by being indulged in became a governing power in her life. When aged twenty she thought that our Lord assured her in a personal visit that He would reveal to her matters hidden from the wise and prudent, and which she might in vain study the books of the most profound theologians to discover. The reason of her abrupt departure from Rodalsdorf for Helpede is not known, but it is probable that the nuns found it quite impossible to get on under an ecstatic, and made the place too hot for her. Her sister Mechthild was completely under her influence, and began to have visions also. Once S. Mechthild saw Christ seated on His throne with S. Gertrude seated on it beside Him, contemplating Him with the greatest ardour. As S. Gertrude also received a nuptial ring from the Saviour, she

regarded herself, and was regarded by those who believed in her, as the chosen Bride of Christ.

Christ was wont also, as she assured her nuns, to bring His mother to call upon her, and make the acquaintance of her daughter-in-law. A nun desirous of acquiring the favour of her abbess, announced to her that she also had seen a vision, in which Christ had asserted that in the whole world there was not a will or intention more disinterested than that of Gertrude, and that He could not find anywhere a heart in which He dwelt with such profound satisfaction as that of Gertrude—a communication which could not fail to prove gratifying to the abbess, and throw her into fresh transports of hysterical excitement. She published a book of her fancies, called the “*Insinuations of Divine Piety*,” which has received the approval of certain theologians more pious than discreet. She gave spiritual advice, and preached, and wrote letters and treatises on theology, and drew about her at Helpede many women who had hysterical constitutions. When she was dying, one of her most devoted admirers implored S. Lebuinus to obtain her restoration to health. S. Lebuinus appeared, and replied that when the king was about to celebrate his nuptials with, and crown his queen, it would be an impertinence for a mere officer of his court to attempt interference.

The nun who was the depository of all her confidences declared after her death that she had seen Christ, accompanied by the Virgin Mother and S. John, come to receive His Bride, and that the floor was covered with grovelling devils in chains; that the moment Gertrude died her soul precipitated itself, like an arrow shot to its mark, into the heart of Christ, and was then borne up into celestial glory. Several other nuns had revelations that a host of souls were on that day delivered from purgatory so as to form a triumphal escort to the bride.

November 16.

SS. RUFINUS, MARK, VALERIUS, AND OTHERS, *MM. in Africa.*SS. ELPIDIUS AND COMP. *MM.*; *circ.* A.D. 362.S. FIDENTIUS, *B. of Padua.*S. EUCHERIUS, *B. of Lyons*; *circ.* A.D. 450.S. GOBRIAN, *B. of Vannes*; A.D. 725.S. EMILIAN, *H. at S. Emilion on the Dordogne*; A.D. 767.S. OTHMAR, *Ab. of S. Gall in Switzerland*; 8th cent.S. EDMUND, *Abp. of Canterbury*; A.D. 1242.S. AGNES, *V. at Assisi*; A.D. 1253.¹B. PAUL OF THE CROSS, *C. at Rome*; A.D. 1775.

SS. ELPIDIUS AND COMP. MM.

(ABOUT A.D. 362.)

[Roman Martyrology. By the Greeks on Nov. 15. Authority :—
Mention in the Menæa.]



ELPIDIUS and his companions, Marcellus and Eustochius, are commemorated by the Greeks on November 15, and were introduced by Baronius into the Roman Martyrology on the 16th. Where they suffered is not known; when they suffered is more distinctly stated—under Julian the Apostate, who made no martyrs. The fable which passes for a record of their passion says that Elpidius was a man of senatorial rank. By order of Julian he and his companions were attached to the tails of wild horses by their feet, and dragged and dashed to pieces. Such a martyrdom, if it took place, was certainly not under Julian.

¹ Sister of S. Clara (see Aug. 12).

S. EUCHERIUS, B. OF LYONS.

(ABOUT A.D. 450.)

[Usuardus, Ado, Notker, Wandelbert, Roman Martyrology. Gallican Martyrologies. Authorities :—Mention by Gennadius, Cassian, S. Mamertus, *De Statu Animæ*, ii. 9, his own writings, Salvian, *Epist. Eucherio*, &c.]

EUCHERIUS, a native of Gaul, of illustrious parents, and married, was the greatest light of the Church of Lyons, after S. Irenæus. He had two sons by his wife, Salonius and Veranius, who afterwards enjoyed episcopal dignity. Probably on his wife's death he retired to the isle of Lerins, and was a monk there till 434, when he was elected bishop of Lyons.

He wrote from Lerins a treatise on Contempt of the World, addressed to his cousin Valerian, probably the saint of that name, who afterwards became bishop of Cimella, assisted at the councils of Orange, Arles and Riez, and died about A.D. 460. Cassian says that he shone as a bright star in the world by the perfection of his virtue. S. Mamertus of Vienne says : "Being young in age, he had nevertheless a perfect ripeness of spirit. He despised the things of earth, he desired only heaven ; he was humble in the disposition of his heart, he was exalted above all by his merit and talents ; he was full of learning, was eloquent, and surpassed most of the bishops of his time. He wrote several volumes on the doctrine of the Faith."

Salvian, writing to the saint, says : "The letters you have sent me I have read. They are short in words, but abundant in doctrine. They are easy to read, but they are perfect in the instructions wherewith they are filled. In short, they are worthy of your talents and of your piety."

In 441 he assisted at the first council of Orange. There

was a second Eucherius of Lyons, according to some accounts. Ado in his Martyrology relates that the second was married, had two daughters, Consortia and Tullia, and retired into a grotto on his estates by the side of the Durance, and had himself walled in. His wife brought him his daily food. The clergy and people of Lyons, having elected him bishop, broke down the wall to get him out, and then his wife retired into the cave, and was daily fed by one of her daughters. This S. Eucherius assisted at the fourth council of Arles, that of Carpentras, the second of Orange, and the second of Vaison, and died about 530. But it has been doubted whether there was a second Eucherius of Lyons. It is true that a Eucherius signs the acts of some of these councils—two of the name sign those of Orange in 529, but in none of the cases are the names of the sees attached.

The first Eucherius wrote a book on the Solitary Life, a letter to his son Solanus on some of the difficult passages of Scripture, some homilies, commentaries on Genesis and Kings, a treatise on Spiritual Understanding to his son Veranus, &c.

S. GOBRIAN, B. OF VANNES.

(A.D. 725.)

[Gallican Martyrologies. Also on Nov. 3 and 10. Authorities:—The Breviary of S. Briec; Robert Cænalis, B. of Avranches (1533-60), "De re Gallicâ." Lenau or Cænalis probably drew his information from old legends in MS. now lost. The Lessons for the Feast of S. Gobrian in the Breviary of Vannes of 1757, are taken from the book of Cænalis.]

GOBRIAN, born of noble parents in Brittany, received the tonsure in the abbey of S. Gildas of Rhuy. On receiving priestly orders he was made canon of Vannes. On the death of Morvan, bishop of Vannes, after Gobrian had been

eight years in holy orders, he was elected in his room, and was consecrated by Genevius II., archbishop of Dol. When aged eighty-seven he resigned the see to Diles, and retired to a hermitage on the river Aouste, where he died.

S. EMILIAN, H.

(A.D. 767.)

[Gallican Martyrologies. Authority :—The Bordeaux Breviary.]

S. EMILIAN, or Immilion, was born at Vannes in Brittany, of obscure parents, and was put to serve in the house of a nobleman of Vannes. He was profuse in his charity with what did not belong to him, giving to the poor his master's goods. One day, says the legend, he was caught carrying bread from the house under his clothes. When asked by his master what he concealed, he answered that it was only chips of wood. Providence blessed this lie, for when his cloak was drawn aside, the bread was found converted into wood. The same story is told of S. Nothburga in Tyrol; a more graceful version of it, in which the bread becomes roses, of S. Elizabeth of Portugal, S. Elizabeth of Hungary, S. Germaine Cousin, the B. Eelko Liaukaman, and many others. Emilian was obliged to leave his master's service. He took refuge in a monastery in the Saintonges. There he was required to act as cellarer and baker. His virtue excited the envy of his brethren, and one day when he was baking, they removed the implements necessary for the oven. The holy man, undiscomposed, got into the oven and removed the loaves, without feeling any discomfort. This, like the incident of the loaves converted into wood, is a stock story told of a great many saints, and as true of one as of the others.¹

¹ S. Paul of Verdun, S. Aurea, S. Austreberta, S. William de Celloni, S. Sabas, &c.

S. Emilian left this monastery and wandered south to the banks of the Dordogne. He entered a forest called then "a Cumbis."¹ There he found a grotto in a sandstone rock and settled in it. Many people were attracted by his sanctity. He died there in 767.

The cave of S. Emilian still remains. One descends into it by a flight of steps cut in the sandstone. On reaching it one sees on the left a tank always full of limpid water; facing the steps is a sort of long niche or locker scooped out of the rock, about two feet above the floor—this is the bed of the saint. A little to the right is a rough stone planted against the side of the grotto, and this is supposed to be his chair; near it is a higher stone, which was his table—at least so says tradition. Above the grotto stands an exquisite circular chapel, dedicated to the Holy Trinity, of the 13th century. This chapel is a gem of early French pointed architecture, and is now used as a lumber-shed to an adjoining house. A wall pierced by a coach-door connects this chapel with a huge rock, which rises in the midst of the town, and forms precipices on two sides. One abrupt scoop is towards the west, the market-place is before the southern face of rock, and the street slopes gradually up to the level of the platform on top of the rock. This southern face of rock is pierced with rich flamboyant windows and doors, and the whole mass of rock is hollowed out into a stately church dedicated to the Three Kings. This monolithic church is one of the most remarkable monuments of mediæval industry and ingenuity in Europe. It is unique in its way.²

¹ A commune of S. Emilion still bears the name of Saint-Laurent-des-Combes; the word is Celtic, *cwm*, a vale, the Devonshire "combe."

² See an article by the author, "S. Emilian and its Monolithic Church," in "The Sacristy," Hodges, 1872, vol. ii. p. 171-5.

S. EDMUND, ABP. OF CANTERBURY.

(A.D. 1242.)

[Roman and Gallican Martyrologies. Sarum, York, and Hereford Kalendars, "The Deposition of S. Edmund." Authorities :—A Life by Robert Rich, his brother, in Surius.¹ Another, by Bertrand of Pontigny, a contemporary, in Martene et Durand., Thes. anecd. iii. p. 1753-1876. *Epistolæ variæ ad historiam S. Edmundi*, ap. Martene, l. c. p. 1897-1928. A MS. Life from the archives of Pontigny, by an anonymous writer, published at Auxerre, 1793. A Life by Robert Bacon, priest at Oxford, Professor of Theology (d. 1248). Mention in Matthew of Westminster, Matthew Paris, Florence of Worcester, Roger of Wendover, &c.]

EDMUND RICH was the son of Edward and Mabel Rich, of Abingdon, pious persons; so pious, indeed, was the father, that he deserted his wife and children to enter the abbey of Evesham, leaving Mabel Rich the responsibility and care of bringing up his two sons, Edmund and Robert, and two or three young daughters. She was also a most pious woman; she wore a horsehair shirt and petticoat, and in addition an iron tunic of chain mail reaching to the calf of her leg, the inconvenience of which in the exercise of her domestic duties left nothing to be desired.

When S. Edmund was born, tokens of his future sanctity were accorded;² the midwife confidently affirmed she had never seen such a paragon of a baby before.

When Edmund was one day walking in the meadows near Oxford, where he was sent to school, he suddenly saw a beautiful little boy in front of him, who said, "Edmund, my dear, how do you do?" Edmund looked at the child with

¹ "Mutato stylo, interdum paraphrasticos descripta." Unfortunately Surius thus treated nearly all the Lives he printed.

² "Ita mundus e maternis visceribus ejus singulari beneficio prodiit, ut mundissimus pannus cui involutus fuit, nullam prorsus maculam ab eo contraxisse videbatur."—Vit. ap. Sur.

astonishment. "Do you not know me? I sit by you at school, and am at your side when you play." Edmund then suspected he saw the child Jesus, and was satisfied it was so when told by the boy to write his name on his brow with his finger every night, and promised that by doing this he would infallibly be preserved from sudden death.¹ Edmund and a companion saw a field, lately dug up, covered with rooks picking up worms. Edmund went towards them, made the sign of the cross, and they flew cawing away. "They are devils," he said, "waiting to carry off the soul of a sinner. Let us ask in the adjoining village if any one be dead or dying there." They asked, and found there had been a death there recently.

Edmund was sent with his brother to finish his studies in Paris. When they departed, their mother gave them each a horsehair shirt, and made them promise to wear the garment at least two or three times a week next to the skin, and to recite the whole psalter every Sunday and festival before breakfast.

Whilst at Paris Edmund's virtue was put to a rude test. The daughter of his host fell in love with him, and made advances with sufficient want of delicacy to show that she was a girl with no modesty of mind. She even went so far as to steal into his room one evening in exceedingly light costume. Edmund grasped his birch-rod with one hand, her shoulders with the other, and thrashed her bare back unmercifully. The girl danced and wriggled under the lashes, afraid to scream out, lest her father and mother should find her there. Edmund did not let her go till her back was covered with purple wheals.

Whilst Edmund was at Paris his mother fell ill. He was obliged to return to England to receive her last breath, and

¹ Did this happen on April 1? And was some mischievous fellow-pupil making a fool of him?

to dispose of his sisters. He took them to a convent. They were very beautiful, and might get into mischief if not locked up out of reach of harm ; he did not feel disposed to make a home for them himself, consequently there was no alternative but to immure them in a nunnery. The superior to whom he first applied refused to take them in without a dowry. It does not appear what means had been left by the parents for the support of their children, but Edmund had enough from them to maintain himself and his brother at the university if the girls could be supported on charity. The demand of the superior was not unreasonable ; Edmund, however, wanted the money himself, so he took his sisters to Catesby Priory, in Northamptonshire, where they were received without payment. He thus was enabled to wash his hands of them, and to return to his studies.¹ Though he had no money to waste on his sisters, he had sufficient for the erection of a chapel near his abode in Paris, dedicated to the Blessed Virgin.

He now increased his mortifications. The hair-shirt his mother had given him proved inadequate to his wants. He had one made of twisted horsehair with knots in it, and he bound a cart-rope round his waist so that he could scarcely bend his body. In Advent and Lent he wore a shirt made of sheet-lead. He vowed perpetual celibacy, and to make this renunciation of carnal marriage more solemn, he contracted a spiritual marriage with the Virgin Mary, putting his ring on the finger of her image, and appropriating to his finger one from hers.

He took his degree of Master of Arts, and then of Doctor of Divinity, at Paris. He was ordained priest, and became a notable preacher. In his study he had a little ivory image

¹ "Mirifice exhilaratus Edmundus"—at not having to pay for their support—"totum curarum pondus, quod a sororibus ei incuberat, in Priorissæ manus deposuit."

of the Virgin, with the mysteries of redemption carved round it—probably one of those ivory triptychs with groups cut on the doors and on either side of the central figure, such as still remain in considerable numbers. He used to pray to this image with great devotion. He seldom ate more than once a day, and then very sparingly, slept on the bare floor, or on a footstool, with his head leaning against the bed. For thirty years he never undressed himself to go to bed. The friction of the horsehair probably exerted a beneficial effect on the skin, which otherwise might have suffered for want of frequent ablutions.

He returned to England in 1219, and taught Aristotle at Oxford till 1226. He was offered several ecclesiastical preferments, but refused them till the more congenial office of canon and treasurer of Salisbury was offered him, when he readily accepted it. The income he did not spend on himself, still less on his brother or sisters, but bestowed it in abundant alms on beggars, the needy, and the sick. Gregory IX. was eager to enroll Christendom in another crusade, under Frederick II., for the recovery of the holy places. He commissioned Edmund to preach it in England, and empowered him to draw payment from each parish in which he preached. Edmund executed his commission with great zeal, but performed his ministry free of charge.

A hawker of fish and his son at Uxbridge saw a fiery cross in the sky, whilst jogging along in their fish-cart, and though some laughed at the story, it helped to kindle enthusiasm in many for the new crusade.¹ Peter Des Roches, bishop of Winchester, and William Brewer, bishop of Exeter, were induced to take the cross and leave their dioceses for an excursion to the East.

William Longsword, Earl of Salisbury, who had not approached the sacraments for a long time, was greatly moved

¹ Roger of Wendover, sub ann. 1227.



S. EDMUND, ABP. CANTERBURY.
From a Drawing by A. Welby Pugin.

by a sermon of S. Edmund, and converted. He did not, however, live long to show the results of his conversion, for he was poisoned at a banquet given him by Hubert the Justiciary, whom he had pardoned for having attempted the violation of the Countess of Salisbury during the absence of her husband from England.¹

S. Edmund trained many in the way of prayer. In his little treatise, "*Speculum Ecclesiæ*," he says, very wisely: "A hundred thousand persons are deceived by multiplying the number of their prayers. I would rather say five words devoutly with my heart, than five thousand which my soul does not relish with love and intelligence. Sing to the Lord with the understanding, says the Psalmist. What a man repeats with his mouth, let that be the expression of the emotions of his soul."

There had been difficulties and contests about the archbishopric of Canterbury. On the death of Stephen Langton the monks of Canterbury had elected Walter of Hevesham to the primacy. The king refused his assent, as the father of Walter had been hanged for robbery, and the archbishop elect had espoused the party opposed to King John during the interdict. The suffragan bishops brought graver charges against him. He had debauched a nun, and was father of several children by her. Appeal was made to Rome; the Pope delayed his sentence for further inquiry. The ambassadors of the king, the bishops of Chester and Rochester, and John of Newton in vain laboured to obtain the Papal decision. One argument alone would weigh with the Pope and the cardinals. At length they engaged to pay for this tardy justice the tenth of all movable property in the realm of England and Ireland in order to aid the Pope in his war against the emperor. Even then the alleged immoralities were not inquired into as disqualifications; the elected primate of Eng-

¹ Roger of Wendover.

land was examined by three cardinals on certain minute points of theology, and as he gave unsatisfactory answers to the questions, how it was that Rachel, being already dead, could weep for her children, whether Christ descended into hell in the flesh or in the spirit, and such like, he was pronounced unworthy of so august a see, and Richard Wethershead, chancellor of Lincoln, nominated by the king and the suffragan bishops, was appointed to the archbishopric by Papal bull.

Richard speedily quarrelled with the king about Tonbridge town and castle, which he claimed as belonging to the see of Canterbury. He made a journey to Rome to support his claims, and died on his way home, 1231. On this, the monks of Canterbury elected unanimously Radulph de Neville, bishop of Chichester, and chancellor to the king, "because he was very faithful to both king and kingdom, and an unshaken pillar of the truth. . . . But the Pope, fearing the zeal of that faithful man, lest he should endeavour to deliver the kingdom of England, which he loved with a sincere heart, from the yoke of tribute to the Pope, under which it was bowed, made them answer that he was a man hasty in word, and presumptuous, and not deserving of such pre-eminence. And that the monks might be the more willing to abandon this candidate, he hardly granted them permission to elect or demand any other archbishop."¹ The monks of Christ-Church then elected John, their prior, and the king ratified the appointment (1232); and the bishop elect started for Rome to obtain the Papal confirmation. Gregory IX., however, refused him, because "he saw that John was very old and simple, and not at all calculated for such a dignity; and he persuaded him to yield in the spirit of meekness."

The monks of Canterbury, again frustrated, chose John Blund, an Oxford theologian. The king approved, and he

¹ Matthew of Westminster, sub ann. 1231.

also departed for Rome with some monks to procure the confirmation of his election from the Apostolic See.

The bishop of Winchester wrote in his behalf to the emperor, Frederick II., to enlist his sympathies for John Blund. This came to the ears of Pope Gregory, who hated Frederick. The Pope made the excuse that John Blund enjoyed two benefices without having sought a dispensation for so doing, and annulled his election, as he had done those of Radulph de Neville and Prior John. Then S. Edmund was elected. He had served Pope Gregory in preaching the crusade, and Gregory did not anticipate that he would obstruct his attempts to exact tribute from the English Church and people, and to supply his Italian favourites with rich benefices in England.

Hubert de Burgh, chief justiciary, was a faithful, energetic, and sagacious minister of the king. He held in check the turbulent nobility, and by vigorous measures cleared the land of the banditti who infested it. On the other hand, he disregarded every right, liberty, and law which impeded his course. In 1231 Peter des Roches, bishop of Winchester, a Poitevin, returned from the East, where he had spent five years, and he speedily succeeded in undermining the influence of De Burgh with the king. Henry dismissed his justiciary, and the bishop of Winchester became his counsellor. The administration of Des Roches lasted only two years. His appointment of Poitevins to the chief places of the household, and his introduction of foreign garrisons into the kingdom, gave the greatest offence. The indignant barons refused to attend the great council; and, finally, a small section, under Richard, Earl of Pembroke, took up arms against the ministers. This party allied themselves with the Scots and Welsh; ravaged the lands of their enemies, obtained several successes over the royal troops, and set Hubert de Burgh at liberty. Peter des Roches took

sanctuary in his cathedral of Winchester with Peter of Riveaux, the treasurer. S. Edmund, "a man of marvellous sanctity and mildness, eagerly desiring the peace and honour of the king and kingdom, exerted himself as much as possible, going to and fro between the two parties repeatedly, in order to establish peace between the king and his natural subjects. And the king, knowing that he was a holy and just man, greatly inclined his mind to his prayers. At last, by the agency of money, added to entreaties, the Pontiff obtained the king's clemency for them."¹ At the commencement of the year 1236 Henry married Eleanor, daughter of Raymond, count of Provence. Her uncle, William, bishop of Valence, at once became his most trusted counsellor, to the great displeasure of the English nobility. Henry was an easy, affectionate, and generally religious man; fond of the arts, averse to cruelty and manifest wrong. But he was weak, extravagant, careless of his word, and easily governed by his relations and flatterers. Thus he proved an incompetent and unpopular ruler. He had commenced his reign with a strong distrust of the nobility; he had subsequently alienated the majority of them by his disregard of the charters, his frequent rejection of their advice, and, above all, by his constant employment of foreigners in his councils and service. As a protection against them, Henry invited the Pope to send him a legate to reside at his court. He could hardly have adopted a course more likely to give offence.

The legate Gualo, cardinal of S. Marcellus, who had been sent to England by Honorius III., had occasioned great bitterness against Rome in the minds of clergy and laity. The nobles and clergy who had opposed John when he refused to be bound by the Great Charter which he had signed, and which had been annulled by the Pope on the coronation of Henry III., were dealt with by the legate Gualo. The

Matthew of Westminster, sub ann. 1237.

clergy were made to pay the penalty of forfeiture, or the redemption of forfeiture by enormous fines to the Pope and to his legate. The lower ecclesiastics, even canons, under the slightest suspicion of rebellion, were dispossessed of their benefices, and these benefices given to Italian ecclesiastics, who in most cases enjoyed the revenues without ever coming near their cures. The only way to elude degradation was by purchasing the favour of the legate at a vast price. The bishop of Lincoln, for his restoration to his see, paid 1,000 marks to the Pope, 100 to the legate. In the British Museum is a transcript of documents in the Papal archives relating to Great Britain and the See of Rome. It contains curious revelations of the manner in which English benefices were appropriated for foreign ecclesiastics. The convent of Viterbo drew thirty marks annually, a moiety of the living of Holkham, in Norfolk; fifty marks were paid from the church of Wingham to the convent of Monte Aureo at Anagni. Another convent in Anagni appropriated the revenues of a benefice in the diocese of Winchester.

Pandulf, the Papal legate, took the bishopric of Norwich. Pope Honorius wrote to him to authorize him to provide a benefice or benefices in Norwich for his own brother, the archdeacon of Thessalonica. A "consanguineus" of the Pope was given a church worth having. A secretary of the Pope was enriched with a canonry of Lincoln. These foreigners became odious to the whole realm: to the laity as draining away their wealth without discharging any duties; still more to the clergy as usurping their benefices. Though ignorant of the language, they affected superiority of attainments, and made themselves hated on account of their uncongenial manners, and, if they are not belied, unchecked vices. They were blood-suckers, drawing out the life, or drones fattening on the spoil of the land. At length, just at the close of his pontificate, Pope Honorius made the bold and

open demand that two prebends in every cathedral and conventual church should be assigned in perpetuity to the Church of Rome. On this the nobles interfered in the king's name, inhibiting such an alienation. When the subject was brought before a synod at Westminster by the archbishop, the proposal was received with derisive shouts of laughter.

King Henry, finding himself unsupported by his nobles, privately invited the legate Otho, cardinal deacon of S. Nicolas, to come to England. When S. Edmund, archbishop of Canterbury, heard of this, he went to the king and "reproached him for acting in the way he did, and especially for summoning the legate, knowing that it would ere long be the cause of great loss to the kingdom, and to the prejudice of his dignity; but the king rejected the advice. The legate therefore came in grand pomp and great power, and the bishops and clerks of distinction went as far as the coast to meet him; and some went off to him in boats, receiving him with acclamations, and offering him costly presents. Even at Paris, the messengers of several bishops met him, and offered him cloth of scarlet and valuable cups. For doing this they deserved general censure, both for the gift and the manner of giving it; for by the cloth and its colour it was made to appear that the office of the legateship and his arrival were accepted."¹

No sooner was Otho in England than he looked around and ascertained what benefices were vacant, seized, and gave them to his Italian relatives and followers, "whether deserving or undeserving," adds Matthew Paris. He found himself opposed by Peter des Roches, bishop of Winchester, Hubert de Burgh, earl of Kent, and many others; whilst Edmund of Canterbury viewed his arrival with distrust and fear. The legate endeavoured to appease the anger of the nobles by his courteous speeches, and summoned all the

¹ Matthew Paris, sub ann. 1237.

prelates of England to assemble at S. Paul's, in London, on the octave of S. Martin's day, to hear the Papal bull authorizing him to promulgate decrees for the reformation of the English Church. "In the meantime, costly presents were offered to the legate, palfreys, handsome vessels, soft and double-wove garments, various skins of wild beasts, money, meats, and liquors." The bishop of Winchester even sent him fifty head of cattle, a hundred measures of corn, and eight casks of wine.

At first the legate acted with caution ; seeing the extreme unpopularity of the king and the dislike against himself, he was moderate in his demands, and did not accept all the presents made him.

The council met at St. Paul's on November 19, 1237. It opened with a contest between the archbishop of Canterbury and the archbishop of York as to which should sit on the right side of the legate. The cardinal-deacon then read the canons he promulgated for the reformation of the English Church. He was guarded by two hundred soldiers, lest the angry people should fall on him. On the second day of the council, William de Raele (Raleigh), canon of S. Paul's, appeared on behalf of the king and kingdom to prohibit the legate from ruling anything derogatory to the king's crown and dignity ; and throughout the council he stood in the midst, robed in his canonical hood and surplice, watching the liberties and rights of the kingdom against the pretensions of the legate. The legate having read the Papal bull, declared that the holding of a "*cumulus beneficiorum*" was forbidden—of course without Papal dispensation. There were plenty of Roman ecclesiastics who held benefices in England which they never visited, but they held dispensations from the Pope. Some English clergy had more than one living, but without paying the heavy fee demanded for a dispensation. The decree of the legate was hurled against

these. Some of the non-resident Italian beneficed clergy suffered through the patrons appointing Englishmen to their cures of souls, and the tithe was paid to them, and not to the absentees. This was also condemned by the legate, and the intruder was ordered to refund to the absentee all he had received from the cure. "With regard to the rectors taking up their residence in churches, it seems to us that we must consult fact rather than statute law." But those who presumed, without special dispensations of the Apostolic See, to hold several dignities, parsonages, and other benefices connected with the cure of souls, were said to oppose the statute of a General Council, and to imperil their own salvation. It seems that there were at that time "many of the clergy" who were married, not openly, but privately, yet legally before witnesses, and with notarial deeds. Such priests were to be deposed and ejected from their livings, and any property acquired after a marriage of this kind, in whatsoever way obtained, whether by themselves or others, from their own property, "was on no account to be applied for the use of the wives and children of such a marriage," but to be confiscated for the good of the Church.

This marriage of the clergy was "a disease gaining great ground;" other priests formed connections without legal marriage; such were to be dealt with more lightly, they were only to be suspended should they refuse to dismiss their concubines within a month after the publication of the decree.

In 1239 the excitement of the English nobles and prelates against the king became intense. Richard, duke of Cornwall, the king's brother, placed himself at the head of the malcontents. "It was then most confidently hoped that Earl Richard would release the country from the wretched slavery with which it was oppressed by the Romans and the other foreigners; and all parties, from the old man to

the boy, heaped blessings on him. No one adhered to the king, except only Hubert, earl of Kent."¹ The legate seeing how matters stood, and frightened for himself, sought Earl Richard and offered him heavy bribes if he would desert to the side of the king. Richard replied that the interests of the realm were at stake and that he would not allow his country to be degraded and ruined. "Our English king," he said, "has fattened all the kindred and relatives of his wife with lands, possessions, and money. Moreover, he has allowed the revenues and ecclesiastical benefices bestowed by our pious ancestors to be seized on as spoil, and to be distributed among foreigners, although this country itself abounds in fitting men to receive them; and England becomes, as it were, a vineyard without a wall, in which all who pass along the road pluck off the grapes."

But Richard was won by promises of lands and money. He failed in his adhesion to the national party, and the discontent brooded without breaking out into revolt. In the same year Edmund had a quarrel with the monks of Rochester relative to the election of Richard de Wendover to the vacant see of Rochester. The monks claimed the right of electing; this the archbishop disputed. The monks were obliged to send a deputation, with all the money they could scrape together, to Rome, to obtain sentence in their favour. The Pope, who had learned through the legate that S. Edmund had constantly opposed the exactions and encroachments of the cardinal-deacon of S. Nicolas, lent a ready ear to their appeal, and confirmed the election of Richard of Wendover. Edmund had gone to Rome on this matter, as well as on a dispute he had with the earl of Arundel. In both cases he was condemned in the costs, about a thousand marks. The monks of Rochester returned triumphant, but "drained of money;" the archbishop also

¹ Matthew Paris, sub ann. 1238.

went home, likewise "drained of money," and disgusted by his defeat.

In the meantime his great opponent and enemy, the legate Otho, had been getting into danger at Oxford. The story is amusingly told by Matthew Paris.

"The legate, having come to Oxford, was entertained in the house of the canons at Osney, when the scholar-clerks, before breakfast, sent him an honourable present, in the way of meat and drink, and after breakfast proceeded to his place of abode to visit him and salute him. On their approach, however, a transalpine porter, with unbecoming raillery, raising his voice after the manner of the Romans, and holding the door ajar, said, 'What do you want?' To which the clerks replied, 'We want his lordship the legate, that we may pay our respects to him.' For they confidently expected to be received with courtesy for the honour they had shown him. The door-keeper, however, with taunting speeches, saucily refused them admittance, and began haughtily to abuse them. At this, the clerks rushed forward with impetuosity, and forced their way in, whilst the Roman attendants, in their endeavours to keep them back, struck them with fists and sticks. Whilst thus contending, it happened that a poor Irish chaplain was standing at the door of the kitchen, earnestly begging, in God's name, that some food might be given him, as he was a poor and hungry man. Then the master of the cooks, who was the legate's brother—put in that office by the legate Otho that no poison might be given him, as he, the legate, feared—angry at the importunity of the poor man, dashed in his face the boiling broth from the caldron, in which fat meat had been boiled. Seeing this insult to the poor man, one of the clerks, a native of the Welsh Borders, cried out, 'Shame on us to endure anything like this!' and drawing his bow, shot an arrow which pierced the body of the cook (whom the clerks nick-

named Nabuzaradan, which means chief of the cooks).¹ On the fall of the dead man a cry was raised, and the legate, struck with fear, fled to the tower of the church, clad in his canonical hood, and fastened the doors behind him. When the darkness of the night had put an end to the tumult, he put off his canonical dress, quickly mounted his best horse, and fled under the protection of the king's wings. For the clerks, carried away by rage, continued to seek for the legate in the most secret hiding-places, crying out, 'Where is that demoniacal usurer, that plunderer of revenues, the thirster for money, who perverts the king, subverts the realm, and enriches foreigners with the spoil taken from us?'"

The city of Oxford was placed under an interdict. Over thirty clerks were thrown into prison, and it was only with difficulty that the wrath of the legate was appeased by the public degrading humiliation of the University. But Oxford was not the only scene of disturbance. Terrible letters were distributed by unseen means, and by unknown persons, addressed to the bishops and chapters, to the abbots and friars, denouncing the avarice and insolence of the Romans; positively inhibiting the payment to them of the revenues of their churches; threatening to burn their palaces and barns over the heads of those who paid. Gregory heard from the archbishop of this discontent and these threats. He wrote to S. Edmund, "God is no respecter of persons; why, then, should the English object to foreigners enjoying benefices among them?" The barns of the Italian clergy were attacked, the corn sold and distributed to the poor. Cenci, the Pope's collector of Peter's Pence, an Italian enjoying a canonry of S. Paul's, was carried off by armed men with their faces hid under vizors: he returned after five weeks' imprisonment with his bags rifled. Robert Twenge, a York-

¹ So the mediæval commentators, generally. But Nabuzaradan is "Captain of Nebo," the Assyrian Mercury.

shire knight, claimed the patronage of a church. In defiance of his rights an Italian had been given it by the archbishop of York to favour the legate. He appealed to the barons of England. They, headed by the bishops of Chester and Winchester, wrote a strong remonstrance to the Pope, and sent it to Rome by the hands of Robert de Twenge. It began: "As the ship of our liberty is sinking, which was won by the blood of our ancestors, through the storms of hostility breaking over us, we are compelled to awake our lord, who is sleeping in the ship of Peter, crying unceasingly and unanimously, Lord save us, or we perish!"

The Pope was obliged to yield before the general discontent, at least in the matter of the presentation to Lutton, claimed by Robert de Twenge.

On the 31st July, 1239, the archbishop, S. Edmund, and the other bishops, assembled in London, "to make some arrangements with the legate about the oppression of the English Church. But he, not being at all anxious about this matter, only exacted new procurations from them. The bishops, after holding council, told him in reply, that the ever-grasping importunity of the Romans had so often exhausted the property of the Church, that almost all their wealth was swallowed up, that they had scarce breathing time, and could no more endure these exactions, adding plainly, 'What advantage has as yet been conferred on the kingdom or the Church by the superstitious domination of him who is only a partisan of the king, and who oppresses the Churches with various exactions, from which we now at last were expecting relief?'"¹ The legate, unable to wring any more money out of the bishops, addressed himself to the Religious Orders, "and extorted no small sum of money from them under the name of procurations; and the council broke up amidst the murmurs and complaints of the bishops."

The Emperor, Frederick II., also wrote to King Henry,

¹ Matthew Paris, sub ann. 1239.

urging him to expel the legate from the kingdom, "in which he had impudently scraped together all the money he could, and from whencesoever he could, to satisfy the Pope's avarice and to disturb the imperial dignity." The king answered that he was the vassal of the Pope, and must therefore obey him; "thereby," says Matthew Paris, "bringing an accusation against himself when seeking to excuse himself." He, however, wrote to Gregory IX. to entreat him not to act with such violence towards the emperor. On receiving this letter, Gregory was furious, "Of a truth," he said, bitterly, "there is not a faithful man to be found in England."

The sources in England from which money had poured into the Papal coffers were running dry, and Gregory wanted more money to prosecute his contest with Frederick. So low was he reduced, that he was obliged to instruct his legate Otho to sell dispensations from their vow to those who had taken the cross to fight for the recovery of the Lord's Sepulchre. "But," says Matthew Paris, "it seemed absurd, even to simple-minded men, the divers traps by which the Roman Court endeavoured to deprive the simple people of God of their substance, seeking for nothing but gold and silver. The Pope next proposed to extort the fifth part of property and revenues of the foreign beneficed clerks in England, in order to annoy the emperor, who was surrounded with dangers from his enemies, whom the Pope supported by the money collected by extortion in England." The counsellors of King Henry, S. Edmund among them, went to the king and urged him to resist this intolerable exhaustion of the land to satisfy the vengeance of the Pope against the emperor. But Henry answered, "I neither wish nor dare oppose the Pope in anything." Then, says Matthew Paris, a most lamentable despair took possession of the people.¹ At length, at a council held at Reading,

¹ Matthew Paris, sub ann. 1240.

the legate demanded a fifth of all the revenues of the English clergy, in the name of the Pope, to assist him in his holy war against the emperor. The bishops were aghast; they replied that they could not answer without a consultation. Just then Earl Richard arrived at Reading to bid farewell to the bishops before leaving for the East. The prelates, with the archbishop, burst into tears, and said to him, "Why, earl, our only hope, do you desert us, and leave England to be invaded by these rapacious foreigners?" "Alas!" said Richard to S. Edmund, "my dear lord and father, if I had not taken the cross, I should nevertheless fly the land to avoid seeing the ruin of the land, which it is thought I might prevent, but which I have not the power to arrest."

After some time S. Edmund consented, most unwillingly, to allow a fifth of all incomes to be paid to the agents of the Pope, "and making a virtue of necessity, he paid the sum of eight hundred marks before they were exacted from him by force." A crafty agent of the Pope, Pietro Rosso, travelled about all the monasteries, extorting money; he falsely declared that all the bishops, and many of the higher abbots, had eagerly paid their contributions. But he exacted from them, as if from the Pope himself, a promise to keep his assessment secret for a year. The abbots appealed to the king, who treated them with utter disdain. He offered one of his castles to the legate and Pietro Rosso, and to imprison two of the appellants, the abbots of Bury S. Edmunds and of Beaulieu. At Northampton the legate and Peter again assembled the bishops, and demanded the fifth of all the possessions of the Church. The bishops declared that they must consult their archdeacons. The clergy refused altogether this new levy; they would not contribute to a fund raised to shed Christian blood. The rectors of Berkshire were more bold; "they would not submit to contribute to funds raised against an emperor as if he were

a heretic ; though excommunicated by the Pope, he had not been condemned by the judgment of the Church ; the Church of Rome has its own patrimony, it has no right to tax the Churches of other nations."

One reason why S. Edmund yielded was that he was then most anxious to obtain a bull from the Pope to put an end to a miserable abuse which had wrought much evil in the Church of England. Henry had not allowed several of the bishoprics to be filled up at once when they fell vacant, but had taken to himself the revenues during the voidance of the sees. S. Edmund desired a decree from the Pope that, on a vacancy in a cathedral or conventual church, if it were not filled within six months, the archbishop of the province should appoint to it. He knew that this was opposed to the interests of the king, and he had a feeble aspiration to become a second Thomas à Becket for this cause. After "the expenditure of a great sum of money,"¹ S. Edmund obtained what he desired from the Pope. But King Henry complained that it was disadvantageous to him, and by means of an outlay of a still larger sum of money obtained from Pope Gregory the cancelling of his brief to the archbishop. On obtaining this, "the king became more tyrannical than before, and presumptuously brought about the election of Boniface in opposition to the liberties of the church of Winchester, and obstructed other elections which had been duly made and piously solemnized."²

Matthew Paris goes on : "A most iniquitous agreement was made between the Pope and the Romans, as was reported, namely, that whatever benefices could be given away in England by the Pope should be distributed amongst the sons and relatives of the Romans at their pleasure, on condition that they should all rise with one accord against the emperor, and use all their endeavours to hurl him from the

¹ Matthew of Westminster, sub ann. 1240.

² Matthew Paris, sub ann. 1240.

imperial throne. Therefore, a few days afterwards, the Pope sent his sacred warrants to Edmund, archbishop of Canterbury, and to the bishops of Lincoln and Salisbury, ordering them to provide for three hundred Romans in the first benefices that should fall vacant; giving them to understand, that they were suspended from giving away benefices till that number were suitably provided for. At this order the hearts of all were seized with astonishment, and it was feared that he who dared to do such things would sink into the depths of despair. Edmund, archbishop of Canterbury, who had already submitted to the above-mentioned hateful exactions, and paid eight hundred marks to the Pope, now seeing that the English Church was daily trampled on more and more, despoiled of its possessions, and deprived of its liberties, became weary of living to see such evils upon earth. He therefore, after having asked the king's permission, and gained only evasive answers, left the country, provoked by these various injuries, and sailed to France, where, with a small retinue, he took up his abode at Pontigny, at which place his predecessor, S. Thomas, had dwelt in exile, and employed himself in prayer and fasting." Thence the state of his health obliged him to move to Soissy near Provins, in Champagne, and there he died, on November 16th, 1242, after having been archbishop eight years. He was a holy and peace-loving man, but not one of firm, decided character. He was bald, and had a thin beard—caused, his biographer thinks, by the want of nourishing diet to which he condemned himself.

He is buried at Pontigny, where his relics attract numerous pilgrims.

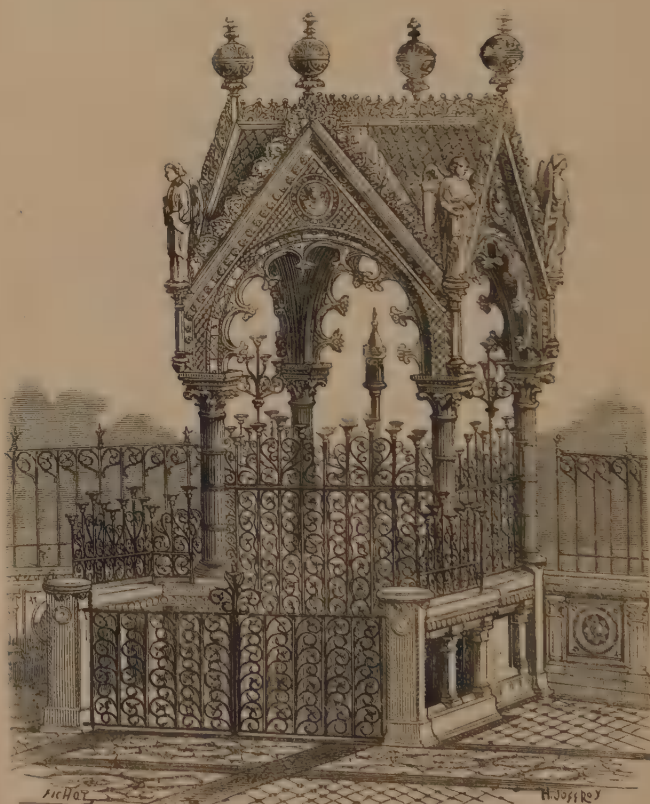
B. PAUL OF THE CROSS, C.

(A.D. 1775.)

[Roman Martyrology. Beatified in 1853 by Pope Pius IX. Authorities :—A Life written in 1786 by P. Vincent Maria Strambi, Passionist, afterwards B. of Macerata and Tolentino. Another, by a Father of the same Order, published in 1821.]

PAUL FRANCIS DANAY, called afterwards Paul of the Cross, belonged to the noble family of Montferrat, in the diocese of Acqui. He was born on January 3, 1694. From youth he dreamed of founding a new Order, and in an ecstasy thought that he had a special vision of the dress which his Order was to wear exhibited to him by the hands of the Almighty Himself. He rushed off to John Mercurini Gattinara, bishop of Alessandria, whom he had chosen as his director, and informed him of the vision. The bishop in all gravity listened to the story, considered the cut of the dress according to the pattern displayed in heaven, approved it, had one made like it, and solemnly invested Paul in it. Paul at once drew out rules for his new society, and went to Rome to have them approved, 1721. The approval he sought was not accorded, and he returned disappointed to his home. After a while he made another attempt (1727). He was on this occasion accompanied by his brother. Both received the order of priesthood in Rome, and permission was accorded them to retire to Monte Argentario, near Orbetello, there to practise mortification. After a while they were joined by other persons desirous of leading a similar life, and a monastery was erected for them on Monte Argentario in 1737. After much hesitation, Benedict XIV., by rescript in 1741, approved of the foundation, and published a brief of approbation in 1746. The congregation grew, and Paul

was chosen General of the Order, which was called that of the Passionists. In time he saw twelve houses of his Order start up in Italy, and a congregation of women founded at Cornele. In 1775 Pius VI. confirmed this institution. He died at Rome in 1775.



Ciborium of S. Martin at Tours. See p. 241.

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